051
Wo
THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.
BV
2570
.A1
W66
1917/18

The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 31 AUGUST, 1917. NUMBER 1.

THE FREEDMEN.

(a). A Great Field for Christian Social Workers.

(b). Evidences of a Dawning Better Day in Racial and Co-Operative Adjustment.

By MRS. HAIDEE EWING RANKIN, MINDEN, NEBR.

"Far, far the way we have trod
From heathen kraals and jungle dens
To freedmen, freedmen, sons of God
Americans and citizens."

"Our forefathers wanted laborers.
To supply them the slaver sailed.
He bore no cross, he carried no light when he came to Africa and entered that land of darkness and death.
Instead he brought a yoke.
Men, women and children were gathered in gangs.
The lifeless bodies of the weak marked the path through the forests and grass to the coast.
Their dead swirled in the wake of the slave ship returning to our shores.
Those who lived became our slaves.
They worked our fields; they bore our burdens.
War came."

383,637 masters were left slaveless.

4,000,000 slaves were left masterless.

A reconstruction period followed.

Four million people "devoted" to menial labor under a master's hand a race proverbial because of their ignorance, superstition and inefficiency were set free to use the "blessings" their tragic introduction into America more than two centuries before had brought them—civilization, the English language and the Christian religion.

What a task set before such an ill-equipped people! The progress they have made in these three lines in fifty years is noted in the Negro Year Book (1916):

Economic Progress of Negro: Homes owned, 1866, 12,000; 1916, 600,000. Farms operated, 1866, 20,000; 1916, 981,000. Business conducted, 1866, 2,000; 1916, 45,000. Wealth accumulated, 1866, $20,000,000; 1916, $1,000,000,000.

Educational Progress: Percent literate, 1866, 10; 1916, 75. Students in Public Schools, 1866, 100,000; 1916, 1,736,000. Teachers in all schools, 1866, 600; 1916, 36,900. Expenditures for education, 1866, $700,000; 1916, $14,600,000. Raised by Negroes, 1866, $80,000; 1916, $1,600,000.

Religious Progress: Number of churches, 1866, 700; 1916, 42,000. Number of communicants, 1866, 600,000; 1916, 4,570,000. Number of Sabbath

16684

of hard work, good sense and righteous-School Scholars, 1866, 50,000; 1916, 2,400,000. Value of Church Property, 1866, $1,500,000; 1916, $76,000,000.

At first thought one might think a race with such a record might be ready to stand alone and to need no help but even a glance into present conditions shows that their present status is merely an indication of what they shall be, if practical sympathy, assistance and confidence is given them. The seed is sown, the field needs great care and cultivation.

We usually think of the Field as confined to the Southland but perhaps its most difficult portion at the present time is "way up North" for the migration of the Negro to Northern cities is to some "alarming," while to others it signifies a necessary adjustment of the two races in the industries in a new territory. Negroes are flocking to these cities the past two or three years in such numbers that there is "unbelievable crowding" in the districts assigned them. Housing them is a question in New York, where in "San Juan hill" the roofs are being "let," so great is the rush. In one district of Cincinnati 2,793 Negroes registered for military service. Pittsburgh is ranking among the first cities of our country in her Negro population. Near one of the beautiful suburbs of Philadelphia is an alley which leads to a tenement district of the "old" type, houses of two rooms for families of six with six boarders, with the usual accompaniment of shacks made from boards off boxes, old stove pipes and old tin cans, one faucet for the community, etc. This district is occupied by Italians and Negroes, many of whom desire better quarters if placed within rent reach. Our Congress has been aroused by Social Workers to make better provision for her Negro tenement districts which lie under the shadow of our National Capitol. In such quarters Negroes are forced to rear their families in the midst of degrading if not positively immoral and vicious surrounding.

"Herding makes men animals." Surely there is a great field for Christian Social Workers presented in the housing conditions and the resulting environment. But after all the real field for Christian Social Workers is in the Southland, the native field, and what of its need and of its condition? At one time General Howard asked a group of Negro school children, "What message shall I take North?" The answer was "Tell 'em we're a-risin'." The reply is true today as then. One of their own educators told of the present condition of his race when he said, "We ain't what we oughter be; we ain't what we're goin' to be; but we ain't what we was." He thus aptly told of the desire and the ambition of his people.

The Negro after having served the white man for seven generations thought it his turn to take a rest and enjoy the fruits of liberty. He did not realize that *service* spells true *liberty*. This then is the great and but partially occupied field that is open to the Christian Social Worker in the Southland. Rev. J. A. Cotton of our Henderson Mission says, "In studying 'Community Life' of any people there are three things that come before us—the Home, the School, the Church."

HOME.

There is a large work in teaching home-making; homes must be visited, the mothers taught to sew, cook, clean, economize, to care for their children, to, in short, become good mothers and housekeepers; the young people must be taught by example as well as precept that "prosperity does not happen, but is the result ness.'' A correct and happy home life is essential to the highest development of the race. Mr. Arter, of our Arlington Mission, writes that ''Our own church is almost alone in the plantation missions. Ninety per cent. of the 'Black Belt' Negroes are in the rural sections. Unless the churches come to the help of these perishing people, they will be neglected.'' How these homes and communities need Christian Social Workers!

SCHOOLS.

According to the last Census (1910) 30.4 per cent. of the Negroes were illiterate, unable to read or write. The desire for an education has been planted and is now bearing fruit as shown in the decreasing illiteracy. The policy concerning public schools is to make them more efficient, to have better buildings, better equipment, better teachers, longer terms, etc., and to have the teaching more vitally connected with the activities of the people or to make them more vocational and more able to assist in the general improvement of the community —that is to make the school more of a community center. This requires both means and talent. The State by no means provides adequate equipment or instruction. The Negro in his ambition often adds to the state apportionment and purchases ground for a better building, and gradually acquires better equipment and service.

Mrs. Tillie Johnson tells us that ''In Wilcox county, Alabama, 44.7 per cent. cannot read or write. The state appropriates $15.00 per capita for its less than 2,000 white children and only 32 cents per capita for its more than 10,000 black children.'' Right here is where the church supplements to a limited extent with its means and workers. But what field it presents for Christian Social Workers! This need might be repeated many times with but slight variations all over the South.

''Illiteracy means ignorance, helplessness, weakness and often hopelessness and is a menace to democratic institutions, a hindrance to material prosperity, and a peril to the highest good of society. Its removal is a duty which no state, church or community can evade and remain in safety or in the enjoyment of a good conscience.''

THE CHURCH.

''As to number, there are plenty of them.'' On every hill, and in every valley, there stands a church. Numbers do not mean anything so far as the Spiritual life of the people is concerned.'' In most of the churches preaching is monthly and revivals annually. What can be expected of a congregation whose pastor cannot read and whose life is far from being an example? The religious experience of many is expressed by the song:

''De Angus' meetin's over now,
We's all done bin baptize;
Me and Ham and Hickory Jim
And Jo's big Lize.
O 'ligion is a cu'is thing
A workin' 'mongst men
We hatter wait a whole year now
'Fo gittin' baptize agin.''

A leaflet recently issued by our Freedmen's Board in speaking of Wilcox County says, ''The district is dotted with Negro churches of about the same grade as the schools. The pastors are uneducated laborers who preach on Sabbath. Their lack of knowledge is deplorable. They are in a state of practical heathenism.'' Through our Christian schools the race is getting a better ministry and is demanding it as well. The Negro has a religious temperament, an emotional nature and a vivid imagination all of which characteristics lead him readily into an acceptance of the faith. His is a praying race and one which expects its prayers answered. Surely such a people need the sympathy, love and help which a Christian Social Worker can give.

We see that every phase of the life of these people is ready to be moulded by Christian influences. Shall the influence be withheld?

Christian Social Workers have open to them a marvelous field for service in Home, School, Church, Community. Shall they not enter?

Perhaps the greatest Christian Social Worker *of* his race and *for* his race was Booker T. Washington whose name is enrolled among the Great Men of America. He accomplished his great work not only in propogating the ideals of Hampton in the establishment of Tuskegee but even more in the example of his own life. His principles were fixed in the Bible of which he was a daily student as well as reader. He was great because he was the "Interpretor of two races and was thus enabled to bring them into Christian harmony and cooperation. He was great for he preached and practiced the gospel of the education of the hand, head and heart. One of his favorite texts when speaking to farmers was, "The earth is full of Thy riches" and using a bunch of turnips, a sweet potato or an ear of corn as an object lesson he added, "Here's what it means. A man with 500 bushels of the earth's sweet potatoes is worth $500 of the earth's riches." To him nothing was "common or unclean," Correcting one's surroundings and beautifying premises were to him processes of Christianity. He advocated the tooth brush, neat attire, repairing a fence, putting a hinge on a gate and the reason for this he expressed in one of his chapel talks to his students, "I don't see how a man can be a good Christian with one suspender on, or with his shoes all down at the heel." He was democratic. He enjoyed the plaudets of thousands no more than the approbation of the few in the little churches or school houses in his own county. President Roosevelt in his address in memory of Washington said that Booker T. Washington answered the question asked by the prophet Micah, "What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with Thy God?" The highest tribute that other Christian Social Workers may pay to the memory of such a man is to present a renewed consecration to the high ideals of which his life was such an example.

EVIDENCES OF A DAWNING BETTER DAY IN RACIAL AND CO-OPERATIVE ADJUSTMENT.

In an address delivered before the Negro Christian Students' Conference held in Atlanta by Major Robert R. Moton, successor to Booker T. Washington, as Principal of Tuskegee, he introduces the following prayer of an old colored preacher who expresses "in a crude but effective fashion the feeling and desire of the best Negroes and the best white people of the South. The sentiment of this prayer is becoming more and more universal and it is influencing as never before the best thought and the highest aspirations of our Southern people."

"O God of all races, will you please, Sir, come in and take charge of the min's of all dese yere white people and fix dem so dat dey'll know and understan' dat all of us colored folks is not lazy, dirty, dishones' and no 'count, and help dem, Lord, to see dat mos' of us is prayin', workin' and strivin' to get some land, some houses and some ed'cation for ourselves and our chillun, and to get true 'ligion and dat mos' every Negro in Hampton County is doin' his lebel bes' to make frien's and get along wid de white folks. Help dese yere white folks, O Lord, to understand dis thing.

"Lord, while you is takin' charge of de min's of dese yere white people don' pass by de colored folks, for dey is not perfec', dey needs you as much as de white folks does. Open de Negroes blind eyes dat he may see dat all de white folks is not mean and dishones' and prejudic' ag'inst de colored folks, dat dere is hones', hard workin', jus' and God-fearin' white folks in dis community who is tryin' to do de bes' dey know how, wid de circumstances ag'inst dem, to be fair in dere dealin's wid de colored folks, an' help dem to be 'spectable men and women. Help us, Lord, black and white, to understan' each other more every day."

Such recent headlines as "East St. Louis Race Riots" would not indicate that "black and white were understanding each other better every day," but to a closer observer of conditions the lack of co-operation of the races was due to industrial more than to racial differences. One of our leading papers commented that it "reflects struggles for a living on the earth struggles that might be prevented by efficient dealings with their causes."

Isn't the fact that the State and Government at once began investigations evidence that there is a desire, a necessity and a demand for a "better understanding." But we should not pass judgment on the conduct of a few but we should turn to the millions of the South for evidence of the "dawning better day." In the South the two races are proving that they may "develop side by side in peace, harmony and mutual helpfulness each towards the other; living together as 'brothers in Christ without being brothers-in-law.' " Perhaps some concrete illustrations or examples of racial and co-operative adjustment will be more convincing than the statement of the mere fact. Isn't it an evidence of the "dawning better day" when two years ago Booker T. Washington, "the emancipator of the toiler in the ditch and the woman at the tub," the son of a slave mother, was invited by the Governor of Louisiana, by the State Superintendent of Education and others to tour that state in the interests of Negro Uplift? The meetings were attended by hundreds and even thousands, including both races.

Another evidence of this co-operation of the races is evidenced in the work in Social Evangelism conducted in Louisville by Rev. John Little, the son of a former slave owner. He together with six other Theological students opened a Sabbath School in a grog shop on an alley given entirely to Negro tenements. Six ragged little Negro boys who had never heard the name of Jesus though having heard the church bells all their lives, were the beginning. The number soon increased to one hundred with a call for another school in Smokeville. These two schools now instruct over one thousand boys and girls in the Bible and industrial pursuits. Through Mr. Little, Louisville may boast of two colored libraries, one a Carnegie building, the other acquired through the efforts of the colored people and the assistance of their white friends. Mr. Little has "set a standard for such work in any city of the South."

The Southern Socological Congress organized about six years ago is considered by many as the greatest example of the co-operation of the black and white races for social uplift. One of its objects is

"The solving of the race question in the spirit of helpfulness to the Negro, and of equal justice to both races." At one meeting of the Congress such subjects as the following were discussed: "The Negro in Relation to Sanitation," "The Causes of Unusual Mortality Among Negroes," "Recreation and Health in Rural Communities" and "City Housing of Negroes in Relation to Health." "One of the most important things which this Congress has done is to demonstrate that it is possible for white people and black people to get together in the South and in the spirit of harmony and helpfulness discuss problems of their relation to each other, to devise methods of co-operation for bringing about race adjustments and to work side by side for the general welfare."

The University Commission on the Southern Race Question is a body composed of representatives from all the State Universities of the South. During an open session held in Tuskegee twenty leading colored men by special invitation addressed the meeting, "stating frankly," as requested, some of the causes for race friction in the South and how the Negro feels about conditions as they now exist and how they might be remedied, etc. "Every phase of the question, educational, moral, civic, social, economic was discussed. No offense was intended; no offense was taken. All felt that the truth should be known and that the truth shall make us free."

At least fifty colleges in the South are carrying on night schools for colored boys and girls, beside conducting boys' and men's clubs. And so evidence after evidence might be presented of the increasing co-operation of the races in the South.

Evidence is forth coming in the business world as well as in the educational. There is a growing tendency for the Negro to enter the commercial life, the trades and professions. He is encouraged by the white men "to save his earnings, build a home and become a substantial citizen." According to the Negro Year Book, 1916, there are forty-eight Negro banks. The significance of the names of some may prove interesting, "Delta Penny Savings Bank," "Dime Bank," "One Cent Savings Bank," "Sons and Daughters of Peace, Penny, Nickel, Dime Savings Bank," "Nickel and Dime Bank," etc., and the names of twenty-seven out of the forty-eight contain the word "Savings" which must make a constant appeal to this people. Many of these banks receive not only advice but assistance from the officers of the white banks. A white bank made it possible for all of the claims to be promptly paid by a Negro bank on which a "run" was made because of an ill-founded report. The white bankers had confidence in both the bank and the president.

Since "disease is an economic liability, a social scourge, a moral waste" and since it knows no "color line" it behooves both races to co-operate for the "banishment and prevention of disease, and for the stimulation of all activities that will bring, maintain and promote health." The Virginia Organization Society which is a federation of all organizations in the state whether educational, religious, social, secret, etc., united with Tuskegee in introducing "Health Week" a project which was taken up by 130,000 Negroes and many white people. A pamphlet prepared by the Organization called "Negro Health Book" was issued by the State Board of Health; 40,000 copies of which were distributed.

After all it is the *educational* institutions that give the best opportunity for racial and co-operative adjustment. Major Moton has said that Hampton Institute has established a platform upon which Northern men, Southern men, black men and white man can work together for the good of humanity and the glory of God. Men and women from more spheres of life, of more creeds and colors are constantly meeting at Hampton for the discussion of vital questions and for inspiration for larger work than in any other place, perhaps, in America."

The black race is constantly calling for the co-operation of the white race that both may make the best of each other and of themselves. Booker T. Washington sets forth the fact that it is necessary for the white man to come to the aid of the black man. "When I was a boy, I was fond of fighting. I loved to get a boy down in the ditch and hold him there. But I soon learned that I could not hold him there without remaining in the ditch myself." Do not these evidences of the dawning better day offered and does not the story teach us that "good comes to men not as they work alone, but as they work together with that sympathy and understanding which is the only true democracy. The Master Who was the Servant of all gave one principle by which mankind could live together and develop to the utmost and that principal is "The Golden Rule." "It is the least sentimental, the most profoundly practical teaching known to men."

THE NEGRO'S PART IN THE NEGRO'S INDUSTRIAL PROBLEM, TRADES, FARMING AND BUSINESS.

By C. G. Davis, Henderson, N. C.

THE industrial awakening which is stirring our country from Maine to Gulf and from Ocean to Ocean is pleasant to contemplate, and in no section are its processes so amazing as in the South where formerly lethargy was so long and marked. However, it is worth while for one to scan with keen vision the rapid changes the world has made and is making along industrial lines, and to keep abreast with the spirit is the hope of the Negro race.

Our race has long known the value of industrial education, and is therefore developing those germs of power planted within him, using force to change the relative state of matter, having an idea of the fundamental principles of mechanics, time, space, matter, force and motion. He operated machines, set up engines and built houses before the war, but to manipulate the electrical engines and the dynamo is a new field for his skill, and the modern inventions must occupy the mind of the intelligent Negro of today. By dealing with mechanics from a practical standpoint the Negro not only faces the machines, carries brick and mortar, for construction work, but operates the machines, draws plans, reads and executes his own plans as well as the plans of others.

History furnishes no instance of an enlightened race ever rising by its own spontaneous and self-directed efforts to the highest attainments in life. This is especially true with the Negro for he has always been a great imitator and associates his ideas with those of other people thus broadening his mind which helps to place him side by side with some of the best mechanics of the world.

Splendid opportunities are being opened to the Negro mechanic whereby he may get a mechanical training. Many schools all over our Southland are open from eight to twelve months in the year where boys may enter and prepare themselves for the great industrial awakening that is calling the attention of every race just at this time.

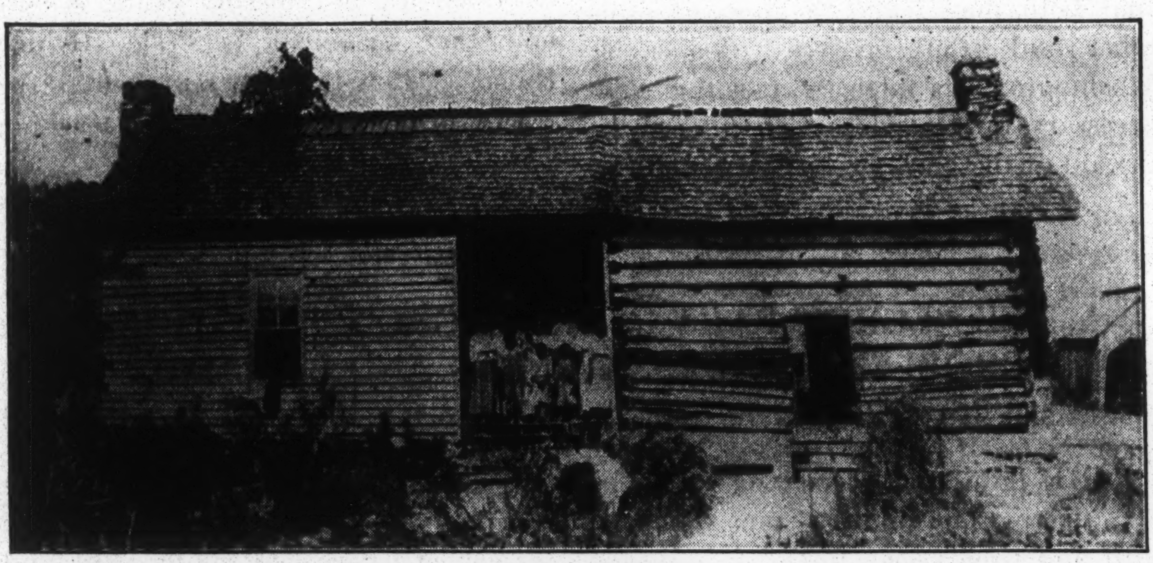
What is industrial work after all? It is simply training the eye to see, the mind to think and the hand to execute. These three important factors well trained go to make a well rounded man or woman.

Let us not think that the present war has hindered the industrial progress of the Negro race; it has quickened his activities in most sections of the country, and the pendulum which regulates the clock of industrial work and trades in our institutions must not stop since it was wound by the mechanics' key and set by "The Moses of the Negro Race!"

Educators are beginning to realize more fully the teachings of Anexagorus and Herr Solomon that the human hand distinguishes man from the horse, chipanzee or gorilla and this hand trained and skilled likens him to his God.

THE NEGRO AS A FARMER.

It has been estimated that ninety per cent. of the inhabitants of the United States live in the rural districts. While this may not be true with regard to all races, it is absolutely true with regard to the Negro race. He is indeed the son of the soil. There can be no question that the Negro as a farm laborer when it comes to really doing the work, cannot be excelled; and yet there is undoubtedly a tendency on his part to leave the farm and come to the city. The primary cause of this can be found in his social nature. He is no misanthrope, no hermit and can only find true happiness as he comes in contact with his fellow creatures. Lack of society in rural districts has done more to drive the social Negro to the city than any other one thing. This tendency to social intercourse, this inherent dislike for isolation has made him practically a failure as a farm laborer, and railroads, coal mines, stone quarries and city streets find more attractions for him than the song of birds, the chirp of swallows



A NEGRO HOME.
Twelve members in this family to help in farming.

and communion with nature; for this reason the Negro as a farm laborer has been practically a failure. This applies to the tenant farmer.

The meagre returns that come from tenant farming and the constant poverty which he must meet as he attempts to farm for somebody else have had the effect of making him a failure along this line. The feeling that he must labor hour in and hour out and at the end find himself no further advanced practically than when he began, has proven a means of discouragement to him, and yet this condition is not peculiar to the Negro tenant farmer alone, for all persons of all races have shown a like result.

The Negro as a land owning farmer is a success. There is no need of statistics to prove this self-evident fact. A ride through the country districts of any Southern State will clearly demonstrate this fact. In one Congressional district in Virginia alone he owns one-fifteenth of the land containing 125,597 acres, valued at $1,000,000. The Negroes own 14,000 acres of land in Gloucester County, Va., which is unencumbered where twenty-five years ago they owned less than one hundred acres. Statistics show that there are 12,690,152 homes and farms in the United States and the Negroes own 234,737. According to the census of 1910 this amount is free from encumbrances, while 29,542 are mortgaged. One strange thing and yet withal a very splendid one, the Negro as a rule delights to pay as he goes and this is clearly evidenced when the census show that eleven per cent. of the Negro farms are mortgaged while 39 per cent. of the entire number of farms in the country are mortgaged. Agriculture is far from fascinating to him who owes every time he turns but to him who owes no man it possesses a charm all of its own.

In the year 1900, 19,590,773 bushels of grain was grown in the State of Virginia, and of this amount the Negroes produced 14,490,579. We have not at our command at this writing sufficient data to show the amount of tobacco, potatoes, and other farm products produced by the Negro.

As he progresses along industrial lines he is also becoming more efficient along business lines. The Negro has practically just begun his business career. It is therefore necessarily in a crude condition, but this has been true of all races struggling to reach the light. Business means civilization. The Negro has more than $10,000,000 invested in business in this country of which seventy-nine per cent. is in business with less than $2500 capital, showing the wide dispersion of business interests.

The report of Mr. A. F. Huyler, United States Commissioner to Paris Exposition, shows one hundred and forty-three business places with capital ranging from $500 to a bank whose daily balance was $82,000. There was not a single city visited by him where he did not have something to report about the business transaction of the Negro. He found two thousand and twenty Negroes in business of various kinds. Nearly every Southern town can boast of its Negro durg stores. In fact the Negro is carrying on almost every kind of business, sometimes in a similar way that other races can boast of. Four-fifths of the Negro enterprises have been established only five years and one-fifth more than twenty years, and sixty-seven enterprises more than thirty years with an aggregate capital of $5,631,137.

We have authentic reports from fifteen building and loan associations, thirty-five banks, one thousand one hundred and fifty life insurance companies, the largest being The North Carolina Mutual and Provident Association of Durham, N. C., foundries, cotton mills, silk mills. and our department stores at Richmond, Va., conducted by the Saint Lukes compares favorably with those conducted by our more favored brethren. The same can be said of our department store at Baltimore. The largest drug store in Anniston, Ala., is owned by a Negro, and others can be found in Winston, N. C., three in Greensboro, N. C., and four in Raleigh, N. C., all owned and financed by Negro men.

Aside from commercial business there are more than one thousand reputable lawyers who do a thriving business and are highly respected by the judges of the courts. D. August Straker, of Detroit; Stewart, of New York City; Cobb, Ferrell, Hewlett, Newson, J. C. Robertson and G. W. Lewis are a few of those who might be mentioned.

There are two thousand skilled doctors in their profession. Among the most prominent a few may be mentioned as Drs. Purvis, Curtis and Williston, Washing, D. C.; Dr. Williams, formerly chief of the Freedmen Hospital, Washington, D. C., whose surgical work has taken high rank among the great doctors of history; Drs. Wheatland Harris, Merriweather and a great number of others who are bringing things to pass.

Perhaps the greatest draw-back to the business Negro enterprises when it comes to the matter of business has been lack of confidence in each other. This is not unnatural when we consider the fact that the institution of slavery could do nothing to increase the respect that one Negro had for another.

One of the greatest needs of the race today is to have well conducted business colleges where young men and women may be trained in the conduct of business, and these are being talked of more and more as the year go by. The young Negro must be taught the value of system, the necessity of absolute accuracy, truthfulness, reliability and these higher virtues, without which no real business can be done.

DOES HIGHER EDUCATION LEAD AWAY FROM THE RACE?

By Fannie M. Jones, Norfolk, Va.

WHY IS that question so often asked of the Negro? No one fears to educate an Anglo-Saxon away from his race. Seldom is the query put as regards a Jew, Japanese, Chinese, or Indian. No it is a compliment paid exclusively to the Negro . Then, does the question justify itself? Are Negro graduates of higher institutions leaving the race?

Above questions suggest another: In what does leaving the race consist? To me it is the man or the women, who for any cause whatsoever, seeks to identify himself with another race. More it consists in a persistent withdrawal from and contempt of things Negro. Now do any considerable number of highly educated Negroes seek to identify themselves with other races; or do an increasing number withdraw in contempt from the activities of their fellows?

In watching the development of a normal child in normal conditions, one is surprised at the rapid physical development, but more impressed with the swift transitions of intellect. There is

The old Negro so reliable in family and farm life is passing away. The younger generation will need higher incentives than mere labor produces, if he is to parallell his life in faithful honest labor.

the stage when the child likes to show off, use long words, imitate its elders, later it develops, especially in boys, a distaste of home surroundings; he seems to seek something which he feels is not so sordid and ordinary as home. A decade after the war a Negro who could read and write well was regarded as advanced, one who had finished a preparatory or normal school as unusual. Normal schools and colleges were rapidly established. Just so rapidly were they filled with boys and girls eager to learn; but most of them leaving homes of ignorance and superstition. The newly acquired education (?) lacking a foundation of home training and culture turned the heads of some of these youths. They were, I am told oft times, guilty of contemptous withdrawal from the activities of their fellows. Many left the South and emigrated as far North as possible where they would not know they were Negroes until they looked in the mirror.

With the gradual development of school systems in the South in the next four decades the demand for Negro teachers grew, thus opening up a new vocation for the really trained young man or woman. Prejudice also grew, white doctors and lawyers often neglected Negro patients and clients. Again a new field opened into which young men flocked by the hundreds.

Industrial schools turned out well-trained seamstresses, cooks, carpenters, etc., and within fifty years by the help of Northern philanthrophy and the efforts of Southern friends the Negro had evolved an efficient army of skilled men and women competent to fight the battles of the new century.

You say, we know all this still we want to know if higher education leads away from the race. I direct you to the catalogues of Fisk, Howard, Knoxville, Lincoln and the scores of other Negro colleges. Turn to the Alumni and scan the vocations and locations of the hundreds of graduates. Teachers, doctors, lawyers and musicians predominate. Engineers, artists, merchants, etc., in smaller numbers. The majority of these men and women live in the South.

Their pupils, patients, clients are necessarily Negro. Not much chance for escape. For further reference visit the hundreds of Negro schools in the South, question the faculties, they are largely college bred men and women. The drug stores, banks, publishing houses and other Negro enterprises of the South are largely run by men and women with the so-called higher education.

These men and women are not seeking to get away from the race. The burden of their talk is uplift and progress. They are earnestly seeking to break down prejudice through industry and thrift. They are endeavoring to make home of culture and refinement. They are training a new generation in patient courage, untiring effort and spartan determination to win a place of respect in this great country where though even the scum of Europe has a better chance than they to be men.

True the educated Negroes are discouraged and sometimes bitter over mob violence. The East St. Louis affair does not make one hilariously happy. Pictures of the burned body of a Negro hanging from a telegraph pole and accounts of souvenirs being cut from his body are not the best inducements to race loyalty. That between the years 1885-1916, 2867 colored men have been lynched on American soil might be considered slight excuses for leaving the race. Still, on registration day Negroes flocked to give themselves in service to their country. Boys not eighteen registered. High school and college professors almost too willingly left their work for the training camp.

In the "Crisis" for July there are the pictures of 83 young men and women who have graduated with honor from our higher institutions, Columbia, Harvard, Radcliffe, Wellesley, Penn. University, Amherst and Oberlin being represented. What will these young people do? Will they seek to identify themselves with some other race? Will they withdraw in contempt from the activities of their fellows?

I believe that they with their fellow graduates will prove that higher education has but added dignity to strength, grace to courage and patience to determination and that for their race they will do what the majority of the past have done. Serve!

ARTISTIC GIFTS OF THE NEGRO.

By Jas. E. James, Henderson, N. C.

Art represents the highest degree of culture. That the Negro should make any pretensions to art (having been lately removed from a state of servitude and barbarism) at this stage of his progress is one of the marvels of history.

Oratory and music seem to be a natural gift of the Negro and he is rapidly putting them to the best possible use.

Mrs. Maude Cuney Hare, who has spent years of research along this line, tells us that some of the world's best composers had Negro blood coursing through their veins. Even in the anti-bellum days this gift of the Negro was manifested.

As little as it may be known, "Holland's Comprehensive Method for the Guitar" which is considered by many to be the best book published along this line was the work of a full-blooded Negro, Justin Holland, who was born in Norfolk County, Virginia, in 1819.

Joseph White, a celebrated violinist, another full-blooded Negro was born at Montanzas, Cuba, at the suggestion of Gootch Chalk went to Paris and graduated from the conservatory there in 1856. He arranged "Stryrienne," and "Carnival of Venice." He remained in Paris for a number of years. After the emancipation of the Negroes in 1863, he came to this country and won great laurels, especially in Boston.

With the freedom of the body came the freedom of the mind and soul and this has enabled the Negro to develop his artistic gifts to the greatest degree.

The "Hiawatha," and "Atonement" of the late S. Coleridge Taylor rank among the best compositions of the age. Gussie Taylor, a Negro, was the composer of that sympathetic song "In the Baggage Coach Ahead," and "Just Tell Them That You Saw Me," a song which has caused many a girl inclined to be wayward to think of her ways.

Space will not permit us to speak of Will Cook, Harry T. Burleigh, Roseman Johnson and others who are contributing very largely to the world of music.

Some of the country's greatest solo singers have been Negroes. Elizabeth Taylor Greenfield (Black Swan) whose charming voice has stirred the crown heads of Europe, Nellie Mitchell Brown, Gerard Miller, Madam Selika and her husband, Flora Batson, Sisseretta Jones (Black Patti) and Harry Burleigh. In fact it has been reserved for the Negro to give to America its only original music.

Not only in music but in painting and sculpture the Negro is producing artists whose names some day will be enrolled in immortal temple of fame. Our best painter is Henry O. Tanner, who studied in Paris. His first great picture entitled, "The First Lesson on the Bag Pipe" was exhibited at the Columbia Exposition and was afterwards purchased by the late Mr. R. G. Ogden. His "Daniel in the Lion's Den" received honorable mention at the same exposition. Clark Hampton's "Napoleon's Waterloo" and "Waiting in the Wilderness" have received the praises of the best art critics of this country.

There are several Negro sculptors who are making good. Among the best is Edmonia Lewis who studied at Rome. Her "Hagar in the Wilderness" and "Hiawatha's Wooing" have received much attention.

As the Negro rises on the ladder of civilization and culture his artistic gifts will become more prominent.

THE SOUTH, A FIELD FOR CHRISTIAN SOCIAL WORKER.

By Sophie B. Jones.

Directly after the close of the late Civil War there streamed from the New England towns and villages, over the greater part of the South land a band of devoted Christian women, whose one aim was the Christianizing and education of the recently emancipated slave.

Later the establishment of public and various denominational schools supplanted the services of these *real helpers* of the abandoned freedmen and they gradually disappeared.

But their labors were not in vain, the impressions they made were deep and far-reaching, the lessons they taught of sobriety, home keeping and the relation to God and their fellow-men, were to thousands the first glimpse they had ever had of the requirements for living on a higher plane, that of Christian civilization.

For it must be remembered that for every slave who had come into close contact with the dominant race, acquiring thereby many of the graces of civilization, fully one thousand of his brothers, the dwellers in the quarters, so far as knowledge of anything beyond the simplest preparation of coarse food, and the performance of the roughest of field labor, were but few removes from the savage brother they had left beyond the sea.

So that the seed sown by this pioneer band of Christian social workers, fell in most instances upon virgin soil and the most casual observer cannot but note how their faithful labors were transmitted into a strength that aided in the quite perceptible uplift of a whole race.

In today's survey of the field after the lapse of fifty years, much may be found to gladden the eye and inspire hope for the future. The numerous churches, dissemenating more or less Christian instruction. The thousands of schools, public, private and denominational, whose annual armies of graduates swell the list of light bearers to "those who sit in darkness." The evidences of material prosperity, the accumulation of land and other property. The active participation in business enterprises, the entrance into professional life, together with the remarkable reduction of illiteracy, affords sufficient proof that with more or less opportunity, time is an essential factor in the development of any race.

But in the development of a race as in that of a world, time is spelled in centuries; in spite of the indisputable evidences of race growth, it must be remembered that it is still *in the making,* in spite of marked progress in every line of achievement, the condition of the masses today merits the serious consideration of the thoughtful humanitarian.

The masses of the freedmen today, whether on farms in the rural districts, small towns, or in the more populous cities, are suffering an *unenlightened isolation* as pitiful as it is profound. And this condition is not due to the fact that the Negro church is waning, or that the Negro school is not doing more and better work, but that, great and far-reaching as is the work being accomplished of the Negro church and school for the spread of Christian intelligence, there still remain in every section of the South, thousands of homes and families practically untouched by these agencies, thus presenting a field of labor, lacking in laborers, but rich in promise for the uplift of the masses through *the homes of the masses.*

In a recent meeting of some of the Negro Women's Clubs (North) one of their leaders said in part: It has only been within a comparatively few years that we have begun to recognize the fact that the development of a race character as well as a race citizenship, must begin at the distressingly low social condition that existed when slavery ceased to be the law of the Negro's life in America—what the Proclamation and the Amendments failed to do, it was confidently expected that the church and school would fully supply.

"Under this delusion, improvement in the social condition of the masses, has scarcely kept pace with the improvement in rudimentary education."

And another in the same meeting, addressing the Home Missionaries said: "In the removing of crime and ignorance from the stream of humanity, go to the fountain head, the home, where woman, the mother, is either a well spring of good and happiness, or a source of vice and ignorance: here apply your purifying influences and those who go forth from those homes will embody the results of your labors."

The Principal of a large graded school in North Carolina was asked, "Would the trained Christian social worker be of service in your community?"

Instantly came the answer, "The services of such a worker would be simply invaluable, through the mother's meetings, and the house to house visitation, she would gain the confidence of the people, and through her influence the school would be directly benefitted, one result of her influence would be the correction of the *evil of irregular attendance,* most of the parents fail to realize the importance of regular attendance, many are not aware of their absence, there are no truant officers, and after the day's work in the school room, the teacher cannot assume the duties of one.'' He concluded with great earnestness, ''The Negro, the average Negro wants to do the best for his family and himself, he wants to rise but he does not know how.''

Here then is the field, and when the trained Christian social worker of today shall take up the work laid down by her prototype, the New England school teacher of fifty years ago, and when the inspiration arising from her wise counsels, her friendly contact and guidance, shall have permeated these homes, then shall have begun the civilization of these hitherto unreached masses, and thousands shall go out from these homes braver of heart, and ready of hand to meet the problems and the duties of life.

EVIDENCES OF A DAWNING BETTER DAY IN RACIAL AND CO-OPERATIVE ADJUSTMENT.

BY REV. J. A. COTTON, HENDERSON, N. C.

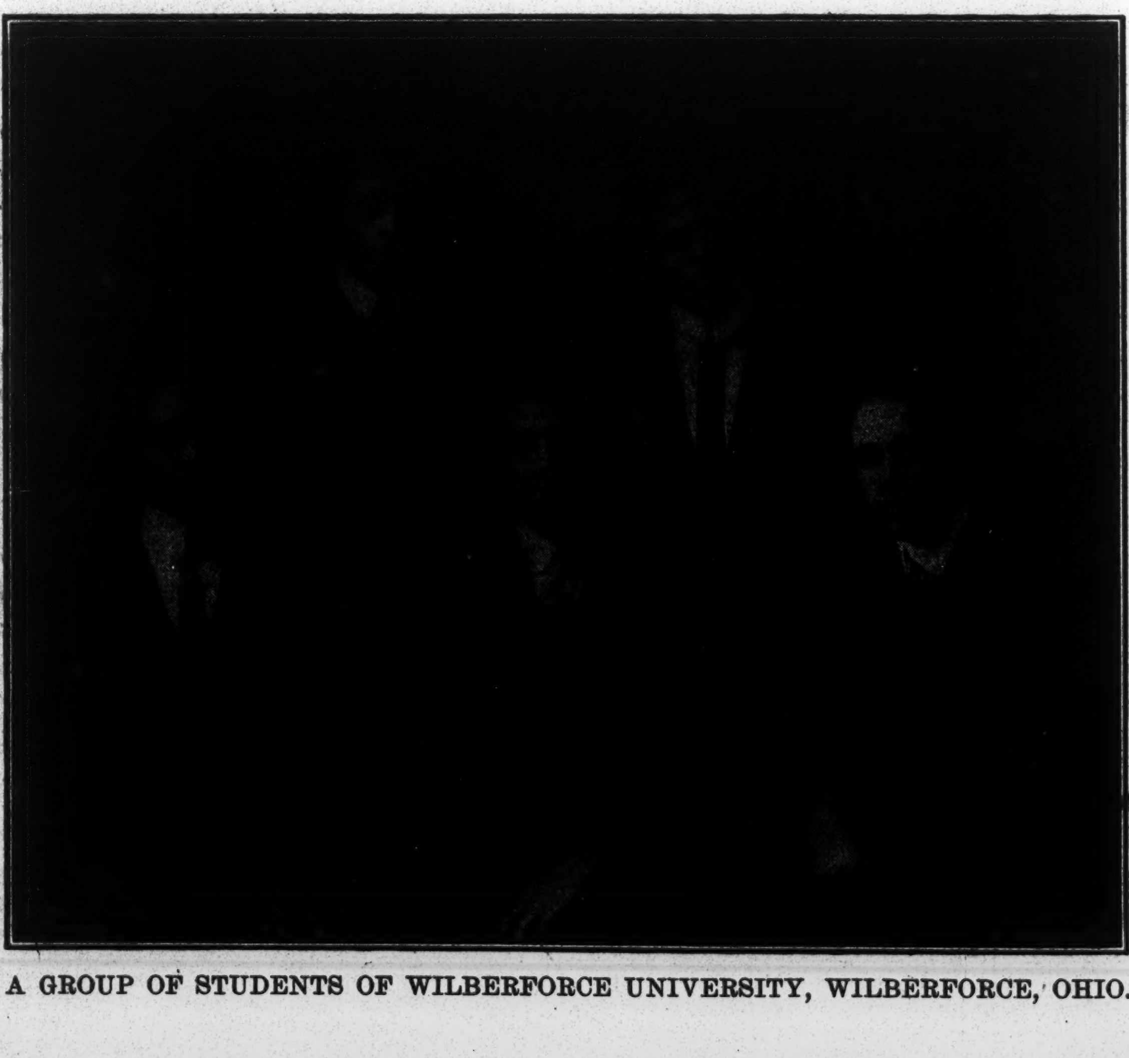
WHEN WE are reminded of the case of Leo Frank, of Atlanta, Ga., a case in which the citizens of Georgia lynched a Jew because he was accused of murdering an American girl, and maybe they felt justice had not been been meted out to him by the courts; when our attention is called to the incident when the white people of South Carolina murdered a colored man of wealth and good standing and character and also drove away his family, simply because he had some unpleasant words with a white man; when the members of one race can mutilate the body of a man of another race, cut off his head and cast it into the room where there is a gathering of respectable men, as the newspapers reported was done in Tennessee a few months ago, and then read of the East St. Louis race riot which occurred a few weeks ago, there does not seem to be much evidence of a ''Dawning Better Day in Racial and Co-Operative Adjustment.'' Yet in the face of these facts we are hopeful that there are ''Evidences of a Dawning Better Day.'' The cases above referred to are local, and the spirit which actuated the men engaged in these lynchings does not represent the South.

The white people of the South, as regards their relation to the colored people, are divided into three classes. The first is the Negro hater. This class is composed, largely of the poor, ignorant whites who are competing, or who think they are competing, with the Negro, and who are jealous of the progress of the race. They work in mills and factories. They have never owned slaves, and have had little to do with colored people, and hence know very little about them. This is the class that composes the mob and the mob spirit, and cause all the trouble between the races.

The second class is composed of men and women who have taken certain conditions for granted and have thought little about the relations of the races, and cared as little as they have thought. They have accepted conditions without questions. It has never occurred to them whether this relation is right or wrong. They have never felt any responsibility in the matter, and have left it for others to settle. They are engaged in business and would not engage in lynching a colored person, neither go out of their way to prevent a lynching, nor would they give a dollar to Freedmen's Missions.

The other class is composed of the most thoughtful men and women of the South. They are spiritual and deeply interested in mankind at large and hence are interested in colored people of the South. They really want to do something to adjust conditions and help the colored man. They differ as to the best way to bring about the best results, just as the temperance people differ as to the best methods to pursue to accomplish their desire. Some of this class honestly believe it is not best to educate the Negro along any lines except industrial, but there are not many who believe this, and the number is growing smaller each year. The most of them are beginning to see that the education which is best for one race, is best for all races, the conditions being the same. Hence, because of this the most of the Southern states are making better provisions for the education of the colored people.

It is clear to very honest, conscientious, thinking American citizen, who comes in contact with the best colored people, that education is helping the colored peo-

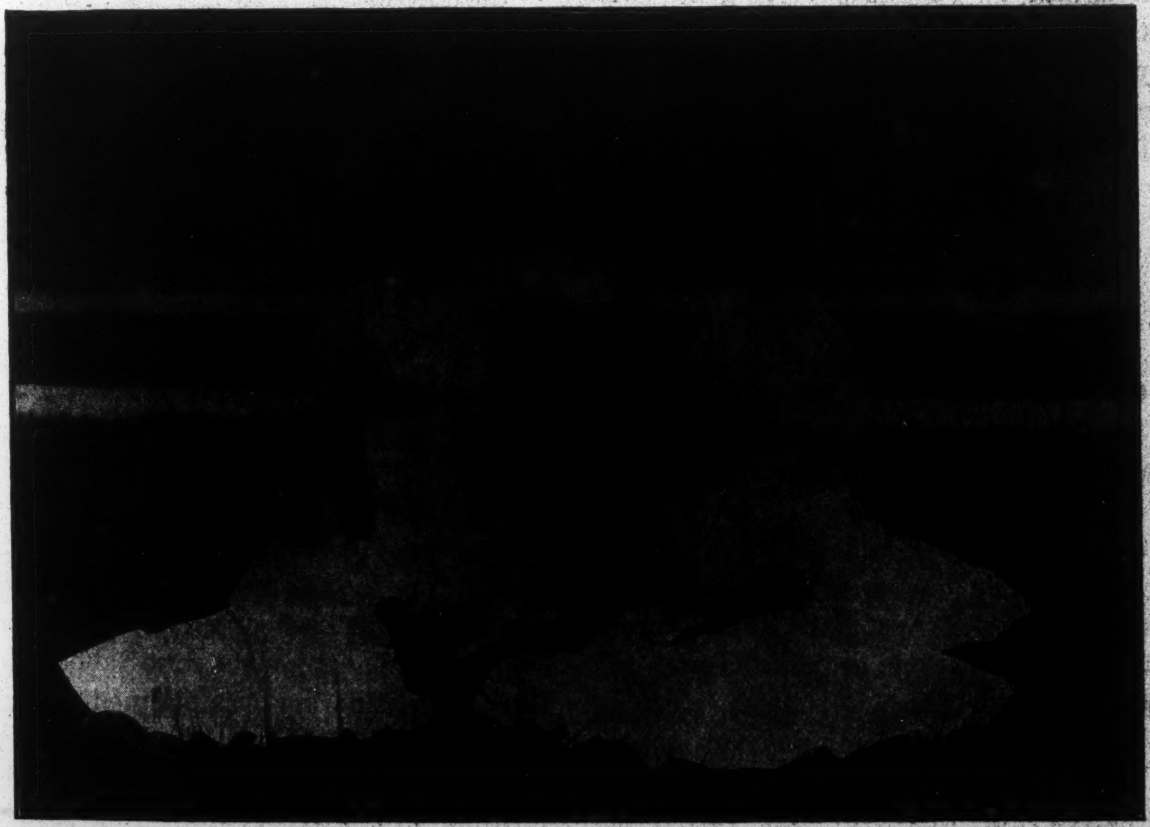


A GROUP OF STUDENTS OF WILBERFORCE UNIVERSITY, WILBERFORCE, OHIO.

ple to become good men and women, and hence good citizens. Just as soon as all the good people of the South fully realize this, it will lead to a better education for the colored people, and hence a better relation.

This condition is being brought about by such men as Dr. James H. Dillard, of Charlottesville, Va., and N. C. Newbold, of Raleigh, N. C. These men are Southern men, but they have the proper viewpoint on Negro education, and are doing what they can to get other Southern men to see it as they do. The "Scare-Crow" of social equality is losing its force. The best class of the white South is beginning to see that the Negroes of the South, or elsewhere, are not asking for social equality, social intermingling, or intermarriage of the races; but that they are asking for an equal opportunity before the law, and equal chance for an education and a living for themselves and their children, and equal protection of property, life and liberty. Another evidence of adjustment is that there is a growing class of men who are realizing that the white South can not be what it ought to be, and what it is destined to be, so long as the black South is kept down and uneducated. This is shown by the words of Governor Hugh M. Dorsey, of Georgia, in his inaugural address not long since. According to newspaper reports he said:

"I submit here that in the application of these funds (meaning school funds) something more for the agricultural and industrial education of the Negro should be done. It is a short-sighted policy and one that will not ultimately redound to the glory of our commonwealth to deny him reasonably just facilities for an education. We are doing something already for his education along agricultural and industrial lines, but at the



A GROUP OF STUDENTS OF WILBERFORCE UNIVERSITY, WILBERFORCE, OHIO.

earliest opportunity and as soon as our finances will permit, something further should be done.

"While within the last twelve months fifty thousand have left our State, influenced by representations that higher wages could be earned in industrial centers of the North, still the Negro is and ever will remain a problem with us, and in justice and in wisdom, we should equip him for the best service of which he is capable. Thousands of Negroes are law-abiding, faithful and respectable in time of peace, and patriotic in time of war, as exemplified by the recent registration when the percentage of their number claiming exemptions was far less than that of our own race."

The South and the whole nation are coming more and more to the place where they must see that it is not possible to hate out, to abuse out, shoot or lynch out human imperfections, real or imaginary. They are coming to know that any permanent eradication of imperfection in all races and people must come through education, patience, faithfulness, kindness and good will.

Again, "The Evidences of a Better Dawning Day" have been manifested since war has been declared with Germany. The common enemy is bringing the people of this our great country together. All are realizing that every loyal American citizen is needed in this world conflict. At the breaking out of the war, the newspapers reported that the Germans were trying to get the Negroes to rebel against their country, but we have no record of a single Negro who yielded to the influence of the German spies.

President Few of Trinity College, Durham, N. C., said in substance, "The conduct of the colored people of America in the nation's conflict has shown one of the most beautiful spirits of loyalty and patriotism in all history."

I think I see in the East the roseate gleam of the dawn of a better day, and in the near future the rising of the sun of justice, peace and love. At the close of this awful war, in which we are now engaged (whenever that may be) we shall have a better condition between neighbors and races.

A TOUR OF OUR FREEDMEN'S MISSION FIELDS.

By Mrs. Ada Kerr Wilson, Freedmen Secretary.

"When in the course of human events" it is necessary to elect a new secretary for a department, it is essential that she have a clear conception of the work over which she is to have charge. To have a comprehensive knowledge she must visit the different stations and become acquainted with the work and workers.

There are twelve mission stations in the Freedmen's Department and in February of this year, the Board decreed that the new Secretary pro tem, accompanied by the Treasurer should visit each field.

The missions are scattered over four states—Virginia, North Carolina, Tennessee and Alabama. As the Alabama branch of the Tennessee Presbyterial (colored) was scheduled to meet in Prairie, Alabama, on the first Sabbath in March, the itinerary was planned so that we could reach there at that time. We started for and reached Chase City, Virginia, first, after a twenty-four hours' ride.

The school at Chase City is called Thyne Institute, and is under the efficient management of Rev. F. W. Wilson, D. D. The members of the faculty are white, college bred women and first-class teachers. While the literary and musical departments are under the care of the men's board, the Domestic Science and Sewing Departments, together with the matrons of dormitories are our special charges.

We were entertained in the home of Mr. and Mrs. Wilson and right here at the beginning, I wish to acknowledge with gratitude the wonderful hospitality and friendship with which we were greeted all along the line, each place vying with the preceding one, to make us feel the welcome it extended.

I'SE LOOKING FO' DE DOCTOR

The pupils in the Domestic Science classes are here given instruction in a most practical way, preparing all meals for members of the faculty. We were privileged to witness the preparation of a dinner from the foundation. Each relay of girls taking up the preparation, where the other laid it down—one class mixing the cake, the next one baking it, etc.

When the dinner was served—in honor of one of the teachers birthdays and ourselves—there was no flaw, either in cooking or service, and the families securing these girls for cooks will be fortunate.

The Sewing classes are doing fine work also, and learning to help others. Two of the Senior girls who lost their home and all their possessions in a fire just a few days before we arrived, were through the work of these classes, provided with a suitable and necessary supply of clothes in a short time.

There are two dormitories, housing about 150 girls and boys, and the religious training received here is bound to make men and women of whom we will be justly proud. At their Young People's meeting there were no awkward pauses or senseless talks—each one had something to say and said it in a most intelligent way.

Here, as at all of the stations the singing at the chapel exercises is a most inspiring feature. After the devotional hour they are permitted to sing their Negro melodies. No race of people is richer in "folk songs" than the colored one, and the spirit and pathos of their singing makes an impression not to be forgotten.

Bluestone, Va., our next station, is about fifteen miles from Chase City. Going in two separate buggies, driven by two of the students, and starting at nine a. m. we managed to reach our destination by noon the same day. You have, no doubt seen "mud" but for the pure unadulterated article, we can commend you to the bright red Virginia clay through which we waded that morning. Then, too, to make it more interesting, one Jupiter Pluvius of known ability, decided to open his reservoir and show what he could do in the matter of mist and rain.

Our school here is a community day school. The natives are very poor and the work our two teachers are doing in cooking and sewing are the very things needed in the homes to develop thrift, cleanliness and better cooking. Besides our teachers, there are two engaged in teaching the reading, writing and arithmetic. All the workers here are colored. Rev. Mr. R. P. Williams has charge.

We next visited our North Carolina stations, going to Henderson, the largest one, first. Dr. J. A. Cotton is the principal of the school and is also the pastor of a nice United Presbyterian Church of that town. It is here we have one of our two hospitals—"The Jubilee" and we were proud of the appearance of this building when it was first sighted and pointed out as "Your Hospital." The work of this institution is carried on, not only for the benefit of the pupils in the school, but for all the sick colored people of the town who would have no other place to go when hospital treatment is necessary. There are unlimited opportunities for doing good missionary work, when ministering to the sick and in this way we hope to reach a number of those whom we can reach in no other way.

Here our two departments are turning out good workers. We stayed while a class in the Cooking School was being instructed in the art of bread making, and the lesson was so clear, that anyone with ordinary ability could grasp the proper method and bake good wholesome white bread.

Splendid examples of work done in the Sewing Department were shown and the pupils taught here, taking a full course, will be able to make dresses for their home folks and themselves.

Another long muddy drive brought us to Townsville, our other North Carolina Mission. Prof. R. P. Williams has charge of the work here ,which is another day school, and was started by Betty Taylor. We have a Sewing teacher and she is doing good service in her classes. The people are poor and need this instruction to make them thrifty in making clothes for their families out of the contents of the barrels of clothing so kindly sent by our societies. At many of our poorer stations the children would not be able to attend either school or Sabbath School if it were not for these barrels and boxes.

From Henderson we went to Knoxville. The going is not quite so easy as it may seem, as the changes enroute are many and the time schedule of trains varied. The first change was Durham, then Greensboro, then Salisbury for Ashville, where we were side-tracked in the middle of the night, to await the dawn and the train for our destination.

Knoxville College is the largest of our schools and turns out some brilliant men and women to work for the uplift of their people. The course of study compares favorably with that of white colleges and the ambitious student is second to none in mental and moral equipment at the close of his school career. That it is the Mecca, toward which each of its graduates turns his longing eyes, speaks volumnus for the Christian policy of Dr. McGranahan, the President. Here, as the other stations, our own particular workers were doing fine work, and a graduate from either in cooking or sewing, will command a good position.

From Knoxville we visited Athens, where we have a church and day school. The people here seem to be in rather good circumstances; that is, poverty is not so apparent as it is at some of the other places. The school building is near the station, and was badly in need of paint—which need is being supplied this summer. Our two teachers are doing good work and as Athens is quite a town, they are able to sell their products, both in the cooking and sewing departments at a profit which makes it easy to keep them self-sustaining. Rev. C. H. Wilson is principal and pastor.

A two hours' auto ride took us to Riceville, our third Tennessee mission, which is a small day school under Mr. P. S. Jones. One teacher employed by our Board, gives instruction in both cooking and sewing, and everything in the school was done in places which were models of neatness. The barrels of clothing received here were helpful also in keeping up church and school attendance.

So far on our journey, we found the "Sunny South" *sunless,* and we took fresh courage as we boarded the train for our Alabama fields, knowing we were at last going to the really "dry" states of the United States of America.

Our first stop in Alabama was Arlington, where we found everything in fine running order under the supervision of the genial John Arter. Here is a fine farm of several hundred acres "blossoming as the rose." The teachers and students—all colored—each doing his best to make the plant a success. We were driven all over the farm, up hill and down, holding our breath as we went, but "arriving" just the same. The literary and industrial work are equally emphasized, and here as at all our stations, the spiritual side is kept well to the front. While the women own no dormitories or buildings at Arlington, we employ five workers—and each one is doing good work in her respective position. Mr. Arter is anxious to have the Women's Board build a dormitory for boys, but as yet nothing in this line has been discussed or decided.

As the fourth of March was to be spent in Prairie, we passed through this station and visited Miller's Ferry, where a Farmers' Conference was in progress. After spending the night with our good friends, Judge and Mrs. Henderson, we took in Canton Bend and Camden first, deferring our school visit to Miller's Ferry until Mr. Bonner, the Principal, could devote his time to showing us the work.

A PROMISING FAMILY

Canton Bend is situated midway between Miller's Ferry and Camden and is under the supervision of Mr. and Mrs. J. N. Cotton. This is a day school for the community children, who bring their lunches with them. The hard times were perhaps more keenly felt here than at the other station—though none of them were rolling in luxury. The little lunch pails, bright enough on the outside, contained in many cases, nothing but a cold sweet potato, some of the children had seen no bread for a long time. Still, there was the same glad welcome given us. We have a sewing and a domestic science teacher here and they are giving some very much needed instruction in both departments.

After a ten-mile drive we reached Camden where the Women's Board owns all the land and buildings. These buildings are on the edge of the little town of Camden, and we have recently built two new dormitories—one for girls and one for boys, respectively, Vincent and Hanna Hall. The work is under Rev. W. G. Wilson and we have three employees—all doing good work. Our stay at both Canton Bend and Camden was necessarily short for we must be back in Prairie in time for the Presbyterial meeting.

We returned to Miller's Ferry and found Mr. Bonner ready to give us undivided attention. We have seven employees here—three teachers in our departments and one superintendent of hospital, and three matrons of dormitories.

"WHEN DE DAY'S WORK IS DONE"

One of our dormitories was found to be in an unsafe and crowded condition—eighty girls crowded into a building that was built to accommodate less than half that number. The work was in fine shape and a plot of seventy acres was under cultivation, which will help materially in supplying food for the boarding department. Since visiting here we are happy to say that a new Henderson Hall has been contracted for and several handsome contributions toward this building have been received. A bequest of about $1500.00 was the nucleus; then our Magazine Committee came with a contribution of $500.00 of its surplus funds, after that a generous friend who is too modest to have her name in print, hearing at the Sterling Convention of the need of having this new building, sent a check for another $500.00. Judge Henderson has deeded to the Board a new plot of about two acres of ground adjoining the present holdings and thus we will have our new building on a new lot and wish to thank each one who in any way has made our new building possible.

Upon arriving in Prairie, March 3rd, we were much pleased with the whole appearance. Here, as at Camden, all the property and buildings belong to the Women's Board and here is situated the farm which is owned and operated by the women. A new dormitory, Yourd Hall, was erected about a year ago and a new bungalow for the farmer was under process of building. Everything was in ship shape order, the older buildings having been painted recently, presented an appearance which was most pleasing. The work is under the care of Mr. Thomas Elliott. We had Mr. Dumas, the farmer, drive us over the farm as far as we could reach, because by this time, the creek which divides our land was so high, we were unable to cross and reach the part on the other side. We visited some of the tenants and had interviews with several very old women who had once been tenants and who wanted to move back and end their days on the old plantation.

At Yourd Hall, which accommodates about thirty girls, Mrs. Elliott and her family were busy preparing for the Presbyterial meeting of the morrow, for dinner must be served to every delegate.

Ducks, chickens and turkeys of their own raising were martyrs to the cause—and the rain continued! and the winds blew! and the flood came, and *not one delegate* was able to cross the streams which separated her from the desired place of meeting. Our disappointment was great, for we had counted so much on meeting all our friends in Alabama and they in turn, wanted to meet us.

In order that we might have some conception of the work being done, Mrs. Dumas held the graduating exercises of her Juniors Monday morning, early enough that we might catch the train at Catherine, about five miles away, at noon. We were deeply impressed by these exercises and by the care with which the program was planned and carried out.

Each child graduating had a selection or speech of some kind and the ease and earnestness with which he took his part gave evidence of very careful training. To these Juniors, the exercises were most important and a diploma from Knoxville College could not have given more complete satisfaction. There were about eighty members of the Junior Society present and these together with many of the mothers and fathers, constituted an audience which gave inspiration to the graduates and to the pleased visitors. An offering was taken and enough money received to make one of the children a Junior Life Member. Mrs. Elliot promises a picture of this little Alabama child. but as yet I have neither name or photo.

Mrs. Elliott, the wife of the Principal, is the house mother of Yourd Hall. She takes as much interest in her girls, watching their morals, habits, and seeing that they are tidy about their rooms and persons, as any mother in her own home can take. Their dormitory with white beds, all dressed in white, was a beautiful sight to a particular housekeeper; and we finished the tour of the Freedmen's Mission Stations in a happy consciousness that good work was being done.

The genuine gladness with which we were received, the earnestness of the pupils, the consecrated service rendered by the teachers at all the stations, made an impression that will not be forgotten.

÷ ÷ ÷

Slow moves the pageant of a climbing race:
Their footsteps drag far, far below the height,
And unprevailing by their utmost might,
Seem faltering downward from each hard-won place.

No strange swift-sprung exceptions we; we trace
A devious way through dim, uncertain light—
Our hope through the long-vistaed years, a sight
Of that our Captain's soul sees face to face.

Who, faithless, faltering that the road is steep,
Now raiseth up his drear insistent cry?
Who stoopeth here to spend a while in sleep
Or curseth that the storm obscures the sky?
Heed not the darkness round you dull and deep;
The clouds grow thickest when the summit's nigh.

CHRISTIANIZING THE NORTH AMERICAN INDIAN.

Obstacles In the Way and How to Overcome Them.

By Rev. W. A. Matthews, Simnasho, Oregon.

AT THE outset I would like to enumerate some of the traits of character peculiar to the Indian. He is ignorant, superstitious, a slave to old customs, a prey to false doctrines in the world of religion, prejudiced against the white race and most things emanating from the whites, a slave to the idea that individual life should be largely subverted to tribal life, and he is more or less proud of the fact that he is what he is.

This is quite an array of unfavorable characteristics, but let us remember we are speaking generally. There are many exceptions and most glorious exceptions, too. But let us remember, too, that the exceptions for the most part are the result of persistent effort in behalf of the Indian—effort to educate, to civilize, to Christianize.

It is somewhat hard to distinguish between ignorance and superstition in the case of the Indian. One Saturday in the early winter we had our first snow, a fall of two or three inches. On Sabbath morning we were somewhat surprised to find that in our locality the snow was darkened by a deposit of fine dust-like dirt. We had had a high wind during the night and we supposed that the wind had carried the deposit from the numerous high peaks in the neighborhood. It provoked considerable discussion among the Indians who came to church that day. One of the Indians of considerable standing among his people offered an explanation which was generally accepted by his fellows. He said that the deposit had without doubt been carried by the wind from the shores of Africa. He said that the ground never froze there and the soil was very light and easily carried by the wind. That was ignorance. One warm morning in early June a rattle snake made his appearance in the front yard of the mission. Several Indians were about and hastily notified the missionary's wife of the intrusion. She wanted them to kill it but they refused. About this time the missionary who had been away on an errand returned, and securing his rifle shot the snake's head off. Then one of the Indians gave his reason for refusing to kill the rattler. Said he, "The rattle snakes will now hold a council. They will select one of their number to follow you until he kills you. Just one thing can save you. Some one may kill the snake thus pursuing you, and then the effort of the snakes will be directed toward the latest culprit." This was superstition because of ignorance. But this was a superstition that worked no great harm to any one.

These poor deluded people have superstitions, however, that are harmful and work great hardships. When a death occurs in a home they look upon it as the work of an evil spirit. In order that the spirit may not again find them they must either desert the home or rebuild it—change it in some substantial way. So here and there we find homes deserted. A death occured in a home a few weeks ago. Now the home has been cut in two and the remaining half altered somewhat. They are greatly afraid of the Indian doctors or medicine men. These come into the home to heal the sick. Their treatment is a process to drive out the evil spirit causing the sickness. The process is noise and plenty of it. Noise long and loud, continuing all night, or rather the portion of the night when they think those in authority over them are in bed. These medicine men exact a heavy toll in the way of money, blankets, ponies, or anything they can get, and the oppressed are afraid to open their mouths, lest the oppressor cast an evil spell upon them.

Do you wonder then that these poor ignorant people are the slaves of old time customs? In case of sickness the friends of the family congregate and they hang on by day and by night just as long as there is the slightest excuse, or as long as anything remains to eat. If the sickness proves fatal these same friends (and they are always numerous upon such an occasion) take every thing almost that they can carry away. One Indian spoke of it as having his house swept clean; another Indian told us just recently that he had little left as a result of this pernicious custom. Blankets, horses, cattle, harness, even the lumber taken from the home, all go. We have in mind an instance where the mother in the home passed away from tuberculosis. During her illness the want in that home had been intense, and we had ministered to that want to no small extent. After the funeral the friends carried away practically everything that was left. One old Indian who was in comfortable circumstances took the set of work harness. That always seemed to us as literally taking the bread from the mouths of those needy little ones who were left behind.

SIMNASHO INDIAN MISSION HOUSE

While they are slaves to pernicious customs, they are also the prey of false doctrines in the world of religion. Many I expect are the false religions practiced by the different tribes. The old time religion of the Warm Spring tribe (among whom we labor) is known as the Smo-holla religion. It is a religion of form and ceremony. Prominent features of their worship are the dance, the song or chant, accompanied by the tum-tum. They admit that their religion is not founded on the Bible. They claim that many years ago a man died. After being dead five days he returned and gave them information about the world beyond and made known to them what they must do. They are acting according to his instruction. They believe in a Supreme Being and believe that their acts of worship will appease his wrath. Fear, not love, is the motive back of their worship. They believe that Christ is God's Son but only to the extent that all creatures are children of God. Christ and they, too, were created by Him, and Christ has no more standing than they have—He is simply a brother. They do not look upon Him as essential to their salvation. Christ as a Saviour, as a Redeemer, as an Intercessor means nothing to them. We have never heard of this religion condeming sin in any form. Some of the most ardent supporters of this pagan religion have been guilty of the most flagrant acts of immorality.

It requires long contact with the Indian before one begins to understand the extent to which he is prejudiced against the white race and most things that emanate from the whites. The

Indian has some cause for this I know full well but I firmly believe that if the American people were to turn over tomorrow to the Indians the entire country with all its wealth and all its resources that they would consider that there was still some back interest due them. They have little use for the education furnished their children in the schools—it is the conception of a white man's brains. If attendance were not compulsory the number of children in the schools would doubtless be small. We have a girl sixteen or seventeen years of age who was brought to school for the first time three or four months ago. Her parents had succeeded in keeping her out up until that time. Many pass up the government physician whose service is free to them and who is a competent man, because of antipathy. In fact no government employee can do his whole duty and be popular with the Indian. Perhaps one of the best and most conscientious Superintendents this reservation (The Warm Spring) has had in years is the present one, Mr. A. M. Reynolds, and he meets with stubborn opposition from many of the Indians. And the missionary is not exempt from many of these bitter experience. But the devil is ever active among the red men as well as the white men. If these people fell in with God's plan for their salvation without any opposition we would think the Devil was dead.

And there is always some creature who calls himself a man, just looking for a chance to "do" the Indian and thus keep alive this prejudice. Not long ago one of our Indians lost a horse. He was making a trip to a town on the railroad 60 miles away. The animal got away one night as he was camped by the way. It was taken up by a white man. A third party also a white man found out to whom the horse belonged and approached the Indian and offered to buy the horse. He deliberately lied and said he did not know the whereabouts of the horse but said he would pay $10 for him and take his chances on finding him. The sale was made and in a very short time he sold the animal to another Indian for $55 and the horse came back unto the reservation. In a few days the Indian who first owned him saw him in the hands of his new owner and the facts of the transaction came out. And then the Indian says in his heart, "That's just the way the white man has ever treated us" and he thinks the hand of every white man is against him. And he looks upon those anxious to help him with suspicion and our task is made the harder.

This very suspicion of the white man on the part of the Indian leads them to hang together and the old pernicious habit of subverting the individual life for tribal life is kept alive. It is wonderful how the lives of the whole tribe are dominated by one or two so-called leaders and these leaders generally hold their job by keeping alive this prejudice and suspicion. No matter what is proposed for the welfare of the Indian these leaders manage to call a council of the tribe and are usually successful in creating opposition to the proposition. No matter what the grievance, whether real or imaginary, these leaders succeed in getting the people together and they work hard to create a great wave of bitterness and opposition. Great stumbling blocks are these in the way of all progress. They exert all the influence possible to keep any from uniting with the church of Christ.

These are some of the obstacles in the way of all work among the Indians. We have tried to picture to you the Indian as we see him; tried to point out some of the obstacles in the way of Christianizing him. How much he needs Jesus Christ! How greatly Christ-like patience is needed in dealing with him! How much he needs your prayers! One day, I know not when, there shall be an awakening among these poor ignorant people, and the Master's promise "We shall reap if we faint not" will be fulfilled. Shall we bear the burden till then?

And now we want to say a word as to how we go about our work among these needy people. "The entrance of thy word giveth light." That's the object underlying all our effort. We want to get the light of the gospel of Jesus Christ into these darkened lives. We visit them in their homes day after day; we help them in every way we can; we try to keep in touch with every case of sickness, with every case of bereavement, with every case of special want. We try to treat them justly and not too generously; we stand out against any evil practice patiently but firmly. We try to get them to know that we are interested in them, try to win their confidence. And we never loose an opportunity to read God's word to them and to pray with them and for them.

It is wonderful how Christ has transformed some of these lives. We have a man here who was converted some five years ago. He had been a disolute character. Now he is a thorough Christian, a member of the session, and a Judge in the Indian court. His wife is opposed to Christ and to His church. He meets with nothing but opposition from his immediate relatives as well as opposition from many other quarters. And yet he is fearless in his loyalty to his Christ; he is just in his decisions as a judge; and goes about his work with a smile and as cheerful as a lark. Many a time we have thanked our Lord for the inspiration of this good man.

We know no remedy to overcome these obstacles we have been writing about save the remedy that overcomes all sin —the remedy that overcame the sins in this man's life—even Jesus Christ Who is able to save to the uttermost.

THE MISUNDERSTOOD AMERICAN INDIAN.

By Cyrus H. Walker, Albany, Oregon.

Said the poet long years ago—

"Lo! the poor Indian, whose untutored mind
Sees God in the tempest or hears him in the
wind;
Proud science never taught to stray;
Far as the solar walk or Milky Way."

UNLIKE OTHER heathen peoples, as a rule the Indian race believed in a Great Spirit whom they adored, but did not offer to worship through the instrumentality of idols.

All the different tribes have many legends in which animals have a part, but with the Northwestern tribes the Coyote is the great power that created all things; cleft the mountains and created the valleys.

The Indians at the Warm Springs Agency comprised of the Wascos, Warm Springs, Tenino and John Day's Tribes, and since 1878 a part of the Piute tribe, all of whom I am best acquainted by a fifteen years' residence from in August, 1877, to in July, 1892, have what they call a "tamanous" or good spirit whom they invoke by their incantations to drive away evil spirits in which they also believe. For instance young men were expected when well into their teens to go off alone into the wooded hills and spend ten to fourteen days and nights without eating, often bathing themselves. Whatever animal or bird most impressed itself upon them was their tamanous or guardian spirit through life.

The names of the children, boys in particular, were called after the first animal seen by the mother after the child was born. I recall two of my boy scholars at Warm Spring, one named "Wis-push" (a beaver), the other "Twee-tus" (a grizzly bear). I took it that in these cases the mother saw in the first instance a beaver skin hanging up in the lodge or house, the other a grizzly bear skin.

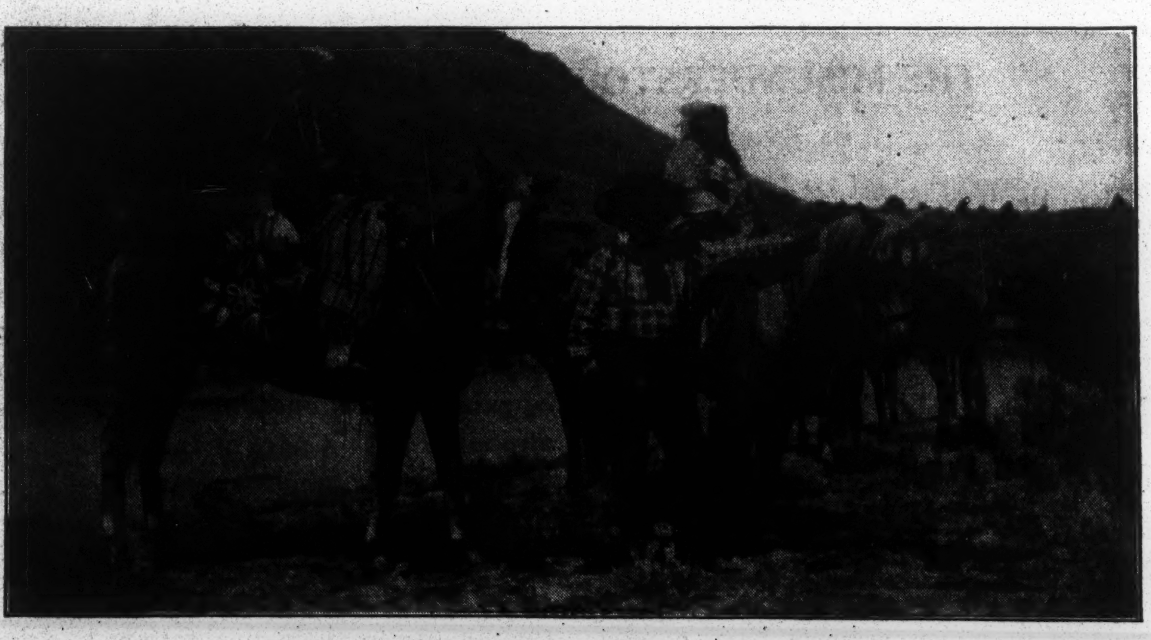
It was fortunate that Protestant missionaries were the first to teach our Indians, for the Roman Catholic mode of worship (for I will not call it a "religion," it's a "system") much easier appealed to their superstitious ideas was more tangible with its counting of beads and mummeries, than our belief that "God is a spirit and they that worship Him must worship in Spirit and in truth."

The prevailing idea with us of an Indian was that he was treacherous, vindicative and cruel. My ideas have been greatly modified along these lines for the European war, and that among civilized and supposedly Christian nations, has been marked with such inhumanity and heart sickening "rapine and murder" (I will call it) that the Indian is far out done in comparison.

Had our American Indians all been dealt with as William Penn and his descendants dealt with those with whom he made a treaty, the settling of America would have been a much brighter story.

You get the good will of an Indian, get his confidence by always keeping your promises and you quite surely make him your lasting friend, for he will be true to a sincere friendship. An Indian, at least in our earlier history in Oregon, could not understand why a promise made by our officials for the Indian tribes or others did not always carry out their pledges.

As an instance. In the summer of



WARM SPRING SCHOOL GIRLS IN PARADE
Warm Spring, Oregon, July 4, 1916.

1865 William Logan, who was United States Indian Agent at Warm Springs Agency, went down to San Francisco the then depository for United States funds for our Northwest Indians and coming back in August that year. The *"Brother Jobathan"* the steamship in which he was returning was wrecked off the Southern Oregon coast and among those drowned was Agent Logan, and at the same time the $20,000 for annuities, etc., promised them yearly for a number of years by the treaty of June 25, 1855, was lost, it was claimed. At any rate the Indians failed to get the payment that year and it created great dissatisfaction. As I understand it this sum was made good in later years.

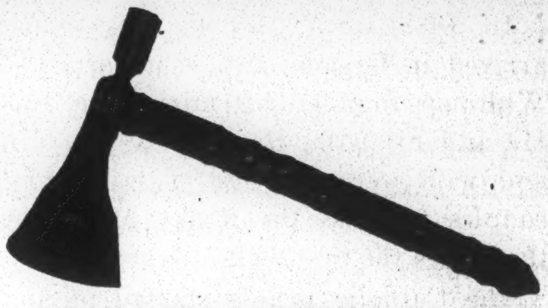
There were ever so many different tribes in the Old Oregon that then comprised the present States of Oregon, Washington, Idaho, and a part of Montana. In most cases each tribe had its own dialect and certain territory that it called its own.

The interior tribes were the largest, most war like and had the largest territory for each. Living in the higher, dryer regions of our Oregon they stood in about the same relation to our coast fish eating tribes as did the Highlanders to the Lowlanders of Scotland.

I feel quite sure that if the Indian character had been more fully understood, most if not all of our Indian wars could have been avoided, judging by the beginnings of the wars waged by our North Pacific Coast Indians.

The first of these was the Cayuse war of 1847-48 following the massacre of Dr. Marcus Whitman and wife, missionaries, and twelve others—the last all men —Nov. 29, 1847.

Dr. Whitman went east to Washington City and other places in the winter of 1842-43 returning in the summer of 1843, acting as a guide and helper to a considerable immigration. The first to come with wagons through to the Willamette Valley, west of the Cascade mountains. Some of those immigrants are still living and I met some of them at the Oregon Pioneers' Reunion in Portland, June, 1916. The years succeeding 1843 saw each a year a larger immigration until 1847 was the largest. These increasing numbers alarmed the Cayuse Indians, and some fur trappers and traders and mountaineers who did not want Oregon settled up, no doubt worked upon their fears. Also this immigration brought the measles. This was a new sickness to them. Their custom when ailing or even for common bathing, was to go into their "sweat houses" as we call them made by bending over sticks or small poles stuck in the ground to make a frame over which they spread mats and blankets. Heating some rocks in a fire near by and carrying them inside and pouring cold water upon them, created steam causing them to perspire, when they rushed out and jumped into a stream of water by which they always camped. The sweating brought out the measles, the cold water drove them in and quite surely ended in death. At the time Dr. Whitman was giving medicine to them, and some such having died a renegade half-breed (half white, half Indian) blood whom Dr. and Mrs. Whitman took in, sick and destitute from



THE TOMAHAWK SAID BY INDIANS TO HAVE BEEN USED IN THE MURDER OF MARCUS WHITMAN

Courtesy Missionary Review of the World.

crossing the plains, made the Indians believe the Doctor was poisoning them. This aroused the mob spirit and the massacre resulted. This half-breed was a fanatical Catholic.

In 1838 some Catholic missionaries arrived in Oregon, two years after Dr. Whitman founded his mission in 1836. He and his wife, Rev. H. H. Spalding and wife were the first married white couples to cross the Rocky Mountains, the brides the first white women.

The Catholic priests started missionary work among the Cayuses previous to 1847, hence they were blamed for the massacre, by some of the Protestant missionaries and other white people.

My father, Rev. Elkanah Walker, who with my mother, both from Maine, crossed the plains also on horseback in the summer of 1838, and with them Rev. Cushing Eells and wife, established a mission among the Spokane Indians in the Spring of 1839. I was born at Whitmans, December 7, 1838. Father Walker always contended that the Catholics were not directly to blame for the massacre and I share his belief, though a pronounced anti-Catholic, when it comes to their trying to politically control America. The above massacre broke up for a time all Protestant missionary work among tribes east of the Cascade mountains.

Our other Indian wars, I believe largely started from a misunderstanding, or some wrong done the Indians by lawless white men. We had then as we have in the United States today, men who want war so that they can profit financially from it, regardless of the bloodshed and misery brought about. With us were army contractors whose business was to furnish army supplies and at a large profit. These shouted "on with the war!" For some grievance fancied or real many of the Eastern Oregon Indians combined with the purpose of exterminating the white settlers. Then of course we had to defend ourselves and hundreds of men enlisted to form the Oregon mounted rifle men and aided somewhat by the Regular U. S. soldiers. They overcame every hostile tribe and by treaty these Indians went on to lands reserved for Indians alone, called Reservations. Here they were taught the ways of civilized life and Christianity and we have had no more Indian wars since 1878. We understand the Indians better now and they having in severalty the best of their reservation lands now live in houses, dress like the white race, and in the schools established for their children are becoming more and more civilized.

Captain John Smith who was United States Indian Agent at Warm Spring Agency from in March, 1866, to January 18, 1884, (when he died in Portland, Oregon), always contended that the Indian race was descended from the Ten Lost Tribes of Israel, who crossed from Asia to America by Bering Straits, and thence spread out over the American Continent. I found some customs and traditions among the Indians at Warm Spring that resembled somewhat those of ancient Israel, giving color to the above contention, but their origin as a historical fact is still unsolved. They are still in this sense the "Misunderstood Indian."

Col. Roosevelt in his "Winning of the West" says, "By the time the English had consolidated the Atlantic colonies under their rule, the Indians had become what they have remained ever since, the most formidable savage foes ever encountered by the colonists of European stock; they have shown themselves far more to be dreaded than the

Zulus or Maoris, Aztecs or native Australians. Like any race they have good and bad among them.

"It has been said of Logan by his friends that he was the best specimen of humanity (white or red) that they ever knew."

Major W. V. Rinehart, of Seattle, Wash., but formerly a Captain in the 1st Oregon Cavalry, then a major in the 1st Oregon Infantry Volunteers 1864-66 has this to say in an article in the Daily Ledger, Tacoma, Wash., January 31, 1915, as follows:

PRIZE WINNERS OF BABY CONTEST
Warm Spring, Oregon

"Can't understand Indians. In view of their barbarity in the torturing of prisoners and mutilating the dead, the hostile Indian is considered a fiend incarnate; but after all, savages as they were, who can have the heart to blame them for fighting for their homes, and the lives of their people. They are barbarous in their method of warfare but no more barbarous when fighting with us than when fighting with each other. War itself is barbarism, and where might makes right, the struggle ends in the survival of the fittest. 'Whom the gods would destroy they first make mad.' If we search our own hearts we may trace most of our lasting regrets to acts done in the heat of passion. As for the Indians I fought them for four years and fed them for six years and yet I cannot say I know them. During my six years as Indian Agent for the Shoshones and Piutes, (on the Malhuer, Oregon, Reservation) although they joined the Bannocks in 1878, Bannock War, that began in Idaho) and were nearly all exterminated, they left our handful of whites unmolested at the agency. They went against Gen. Howard's troops when they might have slain us and taken all the Government stores.

"Despite their savagery in war there is a deep tinge of pathos pervading the history and decline of the Indian race. Not much glory in this. There is little military glory, nothing of which a brave soldier may feel proud in service such as ours on the Indian frontier. The slaughter of unarmed fishermen and defenseless women and children (all Indians) is not war. Our soldiers would blush with shame to relate full details of many events on their service that were applauded by distressed settlers, as hard fought battles, ending in glorious victories. But a good soldier obeys orders. He does not choose the field of action. He soon learns that in self-defense when cornered, will the Indian fight against unequal odds. Only from ambush or vantage ground will he attack his equals."

From the foregoing by Major Rinehart I am led to say how often here in our America, even in these later years, has a frenzied mob in deadly riot committed unlawful acts, hanging men and even women, before they were proven guilty by a court of justice. Some times after conviction executing the sentence themselves. Before condemning the Indian we would do well to clean our own hands of all taint of lawlessness.

Not of the Indians alone can it be said, "Man's inhumanity to man makes countless thousands mourn."

WHAT THE CHURCH CAN DO FOR THE MISSIONARY AMONG THE INDIANS.

BY CYRUS H. WALKER, ALBANY, OREGON.

I CAN answer only as it applies to the Northwest Pacific Coast tribes, though doubtless it applies in a general way to all the American Indians.

Even one hundred years ago while the blessed light of the Gospel was shining along the Atlantic shores of North America the North Pacific Coast was shrouded in heathenish darkness.

The first dawn of light evidently was in 1804-6 when Lewis and Clark made their famous visit to the Oregon Territory. When these overland explorers reached the Nez Perce Indians in the Eastern part of said territory, they told them of what the Indians aptly named "The white man's God, and the white man's Book of heaven." These so interested them that they wanted to learn more about this religion.

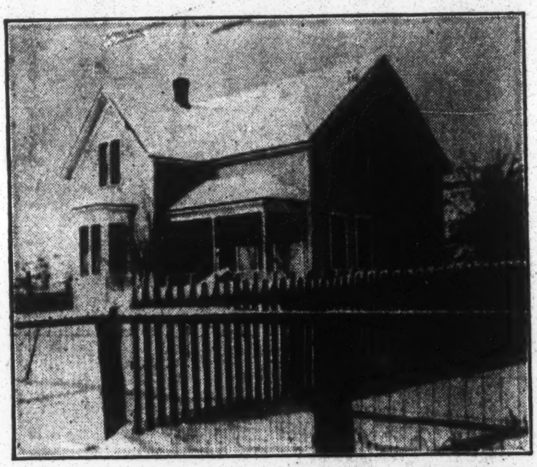
They received the promise of Lewis and Clark that religious teachers would be sent out to them.

After the fur traders came about 1811 some of them instructed the Indians further of the true God, so that previous to the arrival of missionaries in 1836, the Cayuses had learned to assemble on the Sabbath for worship.

Anxious to get the Bible, other traders and trappers had sold them cards telling them they were the Bible; but the Indians concluded that men who could get drunk and kill each other didn't love the true God.

Captain Bonneville, one of the early Oregon explorers, states "that among the most pleasant scenes in his life he spent in 1832 among the Nez Perces while teaching them Christianity in answer to their earnest question."

Their desire for instruction became so great that in 1832 a deputation of five Nez Perce young braves made their way across the trackless plains to St. Louis. They found Captain Clark the old explorer then Superintendent of Indian Affairs for the whole Northwest, and made known their wants to him, but he did not make the facts public. It is said he was a Catholic and if so, of course did not want the Protestants to get the start of his organization.



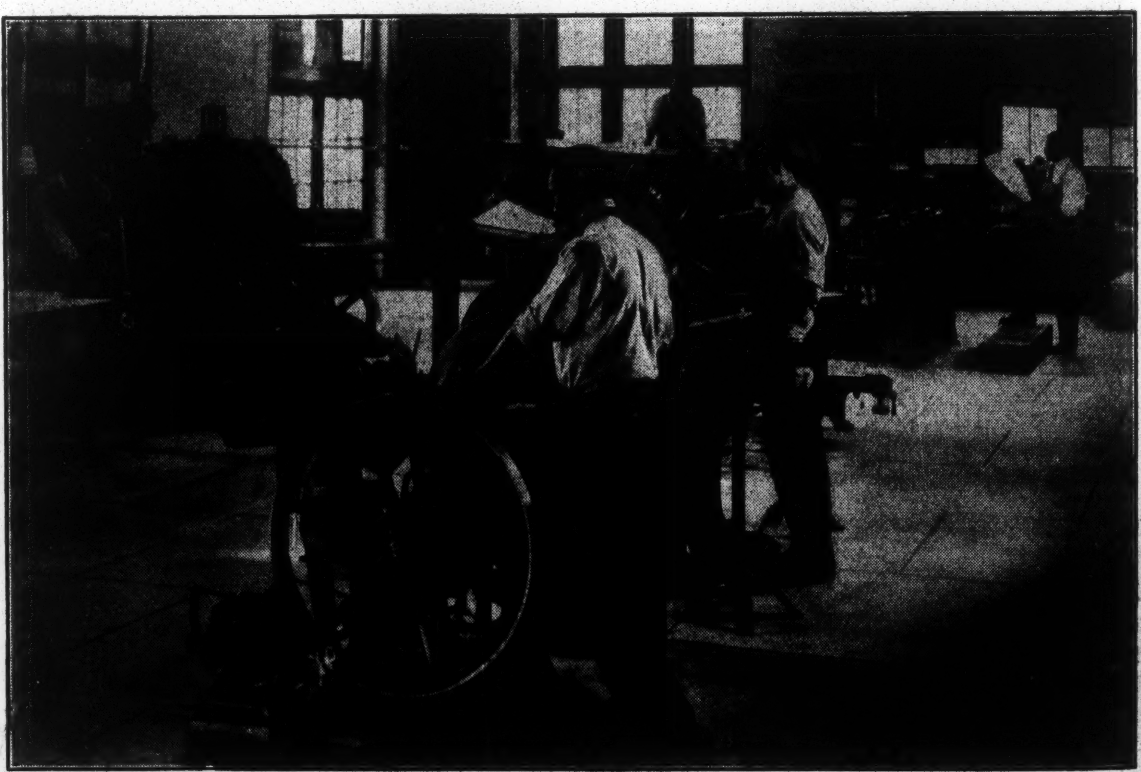
WARM SPRING, OREGON, PARSONAGE

These Indians having waited until they were wearied, one of them is said to have uttered a plaint which was heard by a Christian man, and thus made known was answered by two Missionary Societies, that of the Methodist Episcopal Church, and the American Board of Commissioners for Foreign Missions then made up of Congregational, Presbyterian, the Dutch and the Associate Reformed Churches.

In June, 1833, Rev. Jason Lee, of Canada, was ordained in New England and appointed by the Board of Missions of the M. E. Church to superintend the missions in Oregon.

INDUSTRIAL MISSIONS AMONG FREEDMEN.
A Class in Domestic Science, Hampton Institute, Hampton, Virginia.

This Picture shows two Indian Girls—a Pueblo from Ashton, Kansas, and a Yaqui from El Paso, Texas.



This Picture shows the Indian and the Negro at Work in the Printing Office at Hampton Institute. Both races make good printers—an opening for the races that have not found their own in the competition of the industrial world.

YOUNG INDIANS ON TRIAL.

Industrial Missions at Hampton Institute, Hampton, Va.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

In March, 1834, he with his nephew, Daniel Lee and two lay members, Cyrus Shepherd and P. L. Edwards, crossed the continent, the journey across the plains being on horseback. These men were added by the expedition of Captain Nathaniel Wyeth who was intending to engage in the fur trade in Oregon. The four missionaries began their work in the Willamette Valley. In 1836 the American Board sent out Dr. Marcus Whitman and wife and Rev. H. H. Spalding and wife, who also crossed the plains on horseback. Dr. Whitman started the work among the Cayuses at Wai-il-it-pu (place of rye grass) and Rev. Spalding among the Nez Perces at Lap-wai on the Clearwater river. Mrs. Whitman and Mrs. Spalding were the first white women to cross the Rocky Mountains.

In 1838 my father, Rev. Elkanah Walker and mother Mary R. Walker, Rev. Cushing Eells and wife, Rev. A. B. Smith and wife and Mr. W. H. Gray and wife all of the American Board also crossed the plains on horseback. December 7, 1838, I was born at Dr. Whitman's. In the Spring of 1839 Messrs. Walker and Eells established a mission among the Spokane Indians at Tshim-a-kain, (place of a spring) where they worked until the Whitman massacre of November 29, 1847, which broke up all Protestant missionary work east of the Cascade Mountains.

In the meantime reinforcements for the Methodist Missions arrived from time to time and the work progressed in all the Western Oregon Territory.

Since those early years there has been a marvelous change of conditions.

Desert wilds have been transformed beneath the magic touch of Christian civilization and made to blossom as the rose. Most of our Indians have been brought to adopt the habits of our civilization and more or less have accepted the Gospel teachings. In most cases it was a long weary and a seemingly hopeless task to effect the change.

A perfect infatuation for strong drink, "fire water," in Indian parlence, was one great obstacle. This is happily now well removed for the Old Oregon Territory is now all under prohibition, and the States are helping the Government in its long time policy of forbidding sales of liquor to Indians. Still happier will be the day when the United States enacts National Prohibition and its prohibition extends to all classes.

Oregon has the most far reaching laws of all the states against sale and use of spirituous liquors, and the clarion note "dry as a bone" resounds from the hills.

For all the grand advancement in Indian missionary work, there is yet much to discourage the missionary, but not to the extent of the earlier efforts.

When my father and mother and Rev. Eells and wife left the Spokane mission in the Spring of 1848, there had not been one single convert after nine years of labor. Later, however, the seed sown bore a rich harvest.

The great hope of today is among the younger generations, who are not so fully saturated with the superstitions and practices belonging thereto among the old Indians. It is quite impossible to entirely eradicate the same especially that of the belief in their Indian "medicine men."

During my sojourn of fifteen years at the Warm Springs Agency in all of which I took an earnest interest in the Christian work, though a Congregationalist by early teaching and then by affiliation; we found this dread of Indian doctors the hardest thing to contend with.

When Captain John Smith, who was United States Indian Agent for eighteen years, first took charge in the Spring of 1865 he found the Indians practicing poligamy. At his earnest persuasion mainly, they gave up their plural wives.

After I went there in August, 1877, I went with Agent Smith to visit the Warm Springs tribe proper, who were in their winter's camp along the Warm Springs river. He told them that if they would go up to the Simnasho Valley and fence a common field he would issue them half of the annual Government supplies as agricultural implements, etc. They consented, and as Agency Clerk I saw that the promise was carried out. This settlement started a move for a Boarding School, the lumber for which was hauled twelve miles by the Indians free of charge.

These Indians had a practice after burying a warrior to shoot down his favorite horse over the grave, evidently for him to have a steed in the "happy hunting grounds." We persuaded them to abandon this.

Oh! there are so many points of disadvantage. A missionary to be successful should love the work, even though so difficult and discouraging among Indians. He should have his mind made up to stay in the work a long time for the work is so different than among our race.

Of all the workers sent to Warm Springs the Rev. R. W. McBride and wife I believe rendered the longest continuous service, he taking charge in the fall of 1884. He had two stations to supply, one at the Agency and one at Simnasho twenty miles north. I often assisted him, especially in going to Simnasho.

The church should urge the Government to, if possible, send Christian teachers only for its well equipped Indian schools.

Provide plenty of funds, not only enough to pay the missionaries salaries, but to help the old and feeble Indians who are often considered as "in the way." Some of the white race are bad enough so the Indian cannot well be blamed.

Above all things give earnest prayers for God's blessing upon the Indian mission fields, remembering the promise, "They that sow in tears shall reap in joy."

PAGAN RELIGIONS AS PRACTICED BY THE INDIAN.

By Rev. R. G. Smith, Tama, Iowa.

IT WOULD be impossible to give in detail all the religious fancies and superstitions, for each clan and each tribe has had its own peculiar experiences.

We have on this Reservation three separate and distinct religions. The first, the old pagan religion which has in it a great deal of idolatry. The second, a religion called by the Indians, "ghost dancers," a cult that has been touched in its earlier history by the Christian thought. The third, sometimes called "Peyote eaters" or "Mescal." This is built entirely upon the Old and New Testament as we have it, but the power of the Holy Spirit is in some mysterious way pent up in the Peyote pod.

In the first we have the old sacred bundles which hold sacred wood, sacred knives and pipes, tobacco and an image of the beast which is the head of that particular clan. It may be a buffalo, bear or wolf, depending upon which clan is represented.

To an outsider the different dances of the different clans seems like one and the same. But to the Indian they are as different as the beasts are different. Some of these dances are for men only, others for both sexes. The dress differs from that of the white man's dress in that the women are completely covered while the men are in full uniform, sans trousers, sans coat, sans vest, sans hat, but strands of beads weighing several pounds are around their necks. In these dances the clan that gives the dance fasts while he feasts the other clans. The invitations having been given the day before by bundles of small sticks about the size of a pencil being given to the heads of the different clans which they wish to be present, who in turn break the bundle and give a stick to each individual of his clan which he wishes to attend. At the time the feast is prepared which is in process of preparation during the dancing, the head of the clan that is giving the dance or one of the representatives of that clan gathers the sticks putting a spot of paint on the face of the person from whom the stick had been taken. He has handed his invitation back and now the spot acts as a sort of a brand by which his host and others may know he has a right to the feast.

Those who have been invited seem to have been divided into classes, some receiving one spot on the face, others two, others three or four. The dances are divided into classes, some are called war dances. Some seem to be at the planting time when they ask for a bountiful harvest, others at the time of the harvest, others to keep away cyclones, while others are given to control the seasons.

The second religion approaches more nearly the civilized thought. To a large degree he has thrown away the idols and sacred bundles and dwells more on the spiritual rather than the material.

IDA POWESHIEK
A Christian Girl

Both of these religions, in fact all of the religions on the Reservation believe that the spirit of the deceased lingers about his home or wickiup regretting to leave his loved ones here and go forth into that strange land beyond. So in a short time they give what they call an adoption feast or dance when they entertain by feasting, dancing and drumming the disembodied spirit and his particular friends on the Reservation. During this ceremony some one is chosen to take the place of the deceased. By a particular ceremony or form he is adopted into the family circle. He is then dressed up in the favorite dress of the family and stood with his face to the west. The drummers and dancers take their place beside him and a short time is spent tuning the drums, then the dancing begins. The father and loved ones bid farewell to the spirit and advise him to immediately take his journey to the far away Indian heaven.

The third religion, the Peyote Eaters, claim to accept the Bible and its teachings from lid to lid both the Old and New Testaments. I have often been invited to read the Bible and preach to them and pray with them and they would accept my interpretation of the Bible thinking that the Peyote had enabled them to comprehend all that I had said. For in their dreams and visions they would have personal experiences more vivid and real than anything that I had said. For in the vision they had visited hell and experienced its misery and had ascended to heaven and beheld Christ's glory.

It seems to me that this religion is the white man's religion made to conform to the Indian idea. For clear through their history they have been led by dreams and visions. This Peyote cures all manner of diseases, reveals to a man his sins, awakens the mind, stimulates conscience, causes contrition, and ultimately results in what they think is conversion. They usually have a fire-place made in the shape of a coffin, with a heart in it and rays of light spreading out from it, representing the crucified Christ and His power to enlighten the world.

Then the missionary comes with the fourth religion which is void of all Indian thought. He does not dance or beat the drum, or rattle gourds with beads and teeth in them. There is nothing in his religion that seems to be tangible to the Indian mind and not until by years of patient work can he overcome these heathen notions. In our civilization the Indian has not touched the higher class but rather has been the companion of the gambler, the bootlegger and the man with vicious tendencies. It's the old story that has been told so often which he knows better than we do, of fraud, deceit, and cruelty of the white man. As an old chief said a few months ago to one of our boys, "The white man will sit up all night and study and plan to beat the Indian."

SOPHIA TESSON
One of Our Christian Girls

The Indian missionary must break down this race prejudice and establish a high standard of Christian living, with dozens of automobiles filled with curious white Christians (so-called) visiting the Reservation, or picnicing upon the Reservation, or taking part in the sports Reservation on Sabbath day. If I could remove these Indians to some island remote from civilization, take away from them the memory of their contact with the white people, it would only be a short time until all would be followers of the Lord Jesus Christ.

This field is made the most difficult of all other fields in the church because it is in the heart of this beautiful country, with the Lincoln Highway running through the midst of it, bringing all classes of tourists with all kinds of curiosity and in many cases absolutely indecent in the manner in which they approach the Indians, prying into their family relations, peering into their wickiups or houses until the Indian has become disgusted and like the tortoise has withdrawn himself within his shell and refuses to come out until his visitor proves himself worthy. We ask for the earnest prayers of the church and thank the different congregations that remembered us so substantially last Christmas.

A TOUR OF OUR INDIAN MISSION FIELDS.

By Mrs. John S. Crawford, Indian Secretary.

I WISH I could take you with me, as Mrs. Maxwell, my fellow-traveler went, on this trip to our Indian Missions, but Dr. Campbell's car was not large enough to deliver such a load at the Sterling Depot where we took the 6:23 train Tuesday evening, May 15th, 1917, on our westward way, taking with us many precious memories of the Convention of 1917 and of the hospitality of the people of Sterling, which has not been excelled by any other city where it has been my privilege to attend a Women's General Missionary Society Convention.

I will not tire you with a detailed account of our trip for the first few days. One fact was impressed upon us as we traveled by the way, and as we waited for the "first call to breakfast." We were ready for it when it came, and after being graciously seated, by the steward, at a delightfully clean table, and given the menu, then, it was that we were reminded of "the high cost of living." Seven times did we face this problem before we arrived at the Dalles, where we had four hours to wait for our train to take us to Mecca, part of which time we spent in finding a suitable place to get luncheon.

I wish I could take time to tell you how we managed to get our shoes shined for nothing just because we were from Pennsylvania where good people live. We are now on the train and will have another four hours' wait at Metolius, our last change. These hours passed slowly by, our train came and at 11:45 p. m., Friday, May 18th we got off the train at Mecca, expecting to have an Indian meet us. The brakeman kindly opened up the depot, lit a lamp and found a man to take care of us until some one came. All this time the train was waiting until the brakeman had us safely cared for. After the noise of the train had died away we heard the joyful sound of a wagon coming across the bridge and in a very few minutes our Indian came and drove us up the mountain, a distance of three and one-half miles, and we were landed safely in the Warm Spring Missions, where Mrs. Jackson and Miss Jennie, her daughter, gave us a very warm welcome at 1:30 a. m. Saturday, May 19th. How we did enjoy that refreshing sleep from the wee small hours until about seven. After breakfast and worship, our Indian, Jim Cushingway, came, and at eight we started through the rain on another mountain ride of nine miles, which took us to the Warm Spring River, the place appointed for Mr. Matthews to meet us and take us up another mountain ride of thirteen miles where we were received in Simnasho Mission in such a way that we at once felt at home.

ADALINE MORGAN

I only wish I could describe the beautiful scenery—the massive rocks, the beautiful coloring and the flowers we saw along the way, but time and space will not permit.

How long it took Mrs. Matthews to prepare that dinner that was ready for us I cannot tell, but we were in splendid shape, and surely did justice to the good things set before us. Our entire time from this moment while we remained in Simnasho was spent in visiting in camp or with Indians who came to the house, and they were many; from ten to twenty-five a day.

Henry Stwyer, a Christian, who belongs to the church asked Mr. Matthews if he could testify on Sabbath day, that the women of the East might know what Jesus was to him. After our service, which was interpreted by Perry Kuckup, Henry gave a fine Christian testimony, telling us how Jesus had changed his entire life and that he would use every opportunity to tell his people that if they were only willing He would be their Saviour, too. Henry is now Judge of the Court, and the people know his decisions will be for the right.

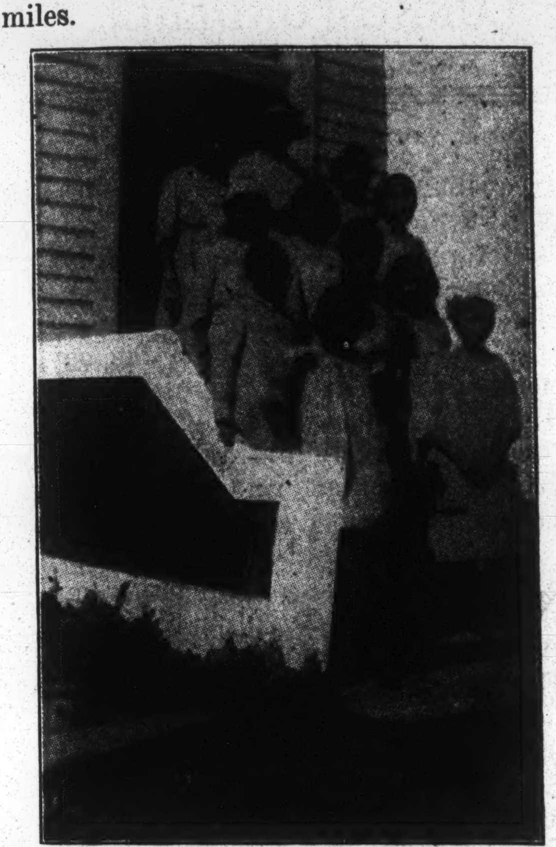
Let me tell you of a home we visited, where a very sick boy, Ben Wilson, was. As we entered the home they were just finishing their dinner. For a table they used a matting placed on the floor, and there were seated around it seven women, three men, and three little children. After they had finished their meal two of the younger women gathered up the dishes and matting and left the room and we did not see them again. Poor Ben was not able to eat anything they had, so Mr. Matthews sent his milk every day. After reading and prayer by Mr. Matthews, Ben expressed his willingness for Mr. Matthews to come again that he might read and pray with him.

Each day of our stay we traveled over mountain roads visiting in camp just as our missionaries do almost every day during the week, always taking something with them for sick ones.

Our return to Warm Spring was much the same. Mr. and Mrs. Matthews going with us to the river and to the Hot Springs where we ate our picnic lunch. Then an Indian took us to Mr. Jackson's. We arrived in time for a fine dinner and then prayer meeting, about 75 being present. I wish you could hear those Indians sing the Psalms, it would do your hearts good.

Thursday, Friday and Saturday we spent visiting the Government Schools and homes of our Indians. Sabbath day in Sabbath School and church; Charlie

Pitt interpreter for the church services. There were about forty Indians present, almost all coming from three to nine miles.



Nine Girls Who United With the Church at Warm Spring, Oregon.

On Monday morning we started at six with Tomer Hanley, one of our Warm Spring Indian elders to Gateway, a distance of twelve miles, where we took the train for Portland, arriving there at 5:30 p. m. Rev. Speer, Rev. DuBoise and Miss Jennie Jackson met us at the station. Mr. DuBoise took us to his home where we again enjoyed a splendid dinner. To our surprise a reception in the church was planned. I wish I could tell you all about the hospitality of our Western people.

Mrs. Maxwell left that night for Seattle and I remained to enjoy the good things until Wednesday, May 30th. At 10 a. m. I took the train for Tama expecting to arrive there at 3 a. m., June 2nd, but owing to a wreck on May 31st at Ticeska, Idaho, which delayed our train eight hours, I arrived in Tama six hours behind schedule time. I called Mr. Smith up and was in his home in time for luncheon.

Notwithstanding the steady downpour and roads as muddy as I ever expect to see, we went out visiting in the afternoon over the reservation. Sabbath we drove to the school house where Sabbath School is held. The church services are held in the Mission House. We do not have a church building in Tama as we do in Warm Spring and Simnasho. The service, however, is well attended, the large double room being well filled. Monday and Tuesday we spent visiting the schools and Sanitorium where services are held four mornings each week and Bible lessons given as in the other Government schools. Here, too, the children love to sing the Psalms.

I hope to be able to report next year every missionary society contributing to this department of our work. Less than half contributed last year. Will you not pray for and give to this needy people?

FOREIGN MISSIONARY CORRESPONDENCE.

SUDAN.

Mrs. T. A. Lambie, Editor.

FACTS ABOUT THE EGYPTIAN SUDAN.

The Sudan proper is a vast region extending across Africa with a total area of 2,000,000 square miles and a population of 40,000,000 people. It is under the control of different European powers.

The part of the Sudan in which we are particularly interested is the Anglo Egyptian Sudan, bounded on the North by Egypt, on the East by The Red Sea, Eritrea, and Abyssinia, on the South by Uganda Protectorate and Belgian Congo. It extends north to south about 1200 miles and west to east about 1000 miles. It covers 950,000 square miles, being about one-fourth the area of Europe.

The Nile river traverses the country from North to South and all its great tributaries, White Nile, Blue Nile, Sobat, Atbara, etc., are either partly or entirely within its borders.

The Anglo-Egyptian Sudan is divided naturally into two zones, the Northern which is really a continuation of the southeast portion of the Sahara desert, and the Southern region five degress and ten degress North, which is fertile, abundantly watered and in places densely forested.

This region lies entirely within the the tropics, and as it is far from the sea and lies low, not over 1500 feet above sea level it is extremely hot. The heat is greatest in the central part and least in the desert zone, where the difference between winter and summer is marked. But even in winter the day temperatures are high. The Arabs say of this region, "The soil is like fire, the wind like a flame." The dryness of the air renders the climate very healthful. From April to June violent dust storms (haboobs) occur in the Northern Sudan. In the Southern Sudan the rainy season lasts from June to September and there is frequently a rainfall of forty inches during the year.

Before the Mahdia the population was reckoned at 8,000,000 but during that time the country suffered severely from war and disease. In 1905 the government estimated the population to be 1,853,000 and in 1910 2,400,000, the increase is largely natural, immigration from Abyssinia, Egypt, Syria, and Greece being very slight in comparison.

The terms Balad-es-Sudan (The land of the blacks) is not altogether applicable to the Anglo-Egyptian condiminium, the northern portion being occupied by Hamitic and Semitic tribes, chiefly nomads, and classed as Arabs. Their language abounds in truly classical Arabic words and idioms. The real blacks are found in the Southern region. Of the Negro Nilotic tribes there are several divisions — the Shilluks, the Dinkas, the Nuers, and the Anuaks. Each division has its own dialect, perhaps all are related but not understood by each other.

In contrast with the industrious Egyptians the Sudanese, both Arab and Negro, are as a rule indolent. Where wants are few, houses and clothing not needed for warmth there is little stimulus to exertion.

The Anglo-Egyptian Sudan is divided into thirteen Mudirias (Provinces corresponding to states). Over each Mudiria is an English Governor. Each Mudiria is in turn sub-divided into smaller districts with sub-officers in charge. The Sudan has been under British Egyptian military control since 1898. The government was gradually being changed to a civil form when the present war made necessary once more the absolute military control.

The population is rather scattered, there being no large cities. Khartum, the capital and largest city, has a population of 70,000, Omdurman, the old Dervish capital, has a strictly Sudanese population of 43,000, Khartum North has about 35,000. These three cities lie at the confluence of the Blue and White Niles. Khartum and Khartum North are connected by a splendid steel railroad bridge across the Blue Nile. Street cars and ferry boats connect Khartum and Omdurman and Omdurman and Khartum North thus forming a complete circuit.

Khartum is a really beautiful city, blossoming like a rose in the desert. The Palace, the residence of the Governor General of the Sudan, is a beautiful white stone structure. The Mosque is one of the finest in the world. The Civil Hospital, with an English surgeon in charge and a staff of British nurses assisted by native girls, in training, affords relief to thousands of sufferers. There is a city water system and an ice plant and it is considered one of the most healthful cities in the world. The bucket system of sanitation is used. At night long wagons drawn by two spectral white camels patrol the city collecting the used buckets and exchanging them for empty disinfected ones. The collected ones are taken to a point on the outskirts of the town, loaded into cars which run on a narrow gauge about two miles out on the desert to a huge cinerary.

The Sudan communicates with the outer world by means of telegraph, boats and railways. South of Khartum chiefly by river boats, though the famous Cape to Cairo railway extends as far as Costi—about two hundred miles south of Khartum. Here a steel bridge spans the White Nile. This bridge is really the last link with civilization going South. Beyond this is Pagan darkness indeed.

A BIRTHDAY PICNIC AT DOLEIB HILL.

It had been hot even for Doleib Hill, for more than a week the thermometer had registered over 113 degrees in the shade each day.

The missionaries had taken their

WOMEN OF THE SUDAN.

"YESTERDAY"
The Old Woman in Center.

"TODAY"
The Young Women Bearing the Burden.

"TOMORROW"
The Girls Who Will be Women of Tomorrow.
How Long Shall They Remain Thus?

afternoon naps under mosquito nets saturated in water, the evaporation producing a grateful coolness. Fortunately the nights were comfortably cool for sleeping, else probably the missionaries had wilted completely. It was at the end of this hot week that "The Boy's" birthday came. The older ones all felt some special celebration should be made. The boy's father and the other man planned a hippo hunt, "The Boy" was to celebrate his fifth birthday and a hippo hunt could hardly be all for him but this was to be a picnic and a hunt.

On the morning of the twenty-sixth of April The Hill was astir betimes. Down the shady path to the boat landing trotted black boys bearing baskets, porous earthenware water bottles, and other picnic paraphernalia. The little sail boat lay cool and inviting with a canopy of green canvas for shade, steamer rugs and cushions spread on the minature deck.

"This makes Cleopatra's boat scenes seem more real," sighed the other woman as they floated smoothly down stream, towed with scarcely an effort by five tall nude blacks on the bank, who frisked and sang impromptu songs. "The Boy" enjoyed watching the birds on the banks and the little row boat with an evinrude motor attached, in which the other man chugged along side. This boat was going along in case a wounded hippo tried to escape and must needs be chased.

After about an hour the chosen hunting ground was reached, the boats were tied fast and the picnicers disembarked and explored the remains of an old earthwork fortification used in the Dervish days. But the sun was rising in his power, the coolness was fast becoming a memory and the little boat was sought as a refuge.

The boy was hungry; so a cloth was spread on the deck with cushions around it for seats, and the feast was laid out. There was chicken, and salmon, potato salad, sandwiches and lemonade (made from the small limes which grow so abundantly at the Hill) and the "birthday cake." The five tiny candles were put in place but before the feast was half begun they swayed and finally bent double in sheer inability to cope with such heat. They were carefully put into the coolest water available to revive them and they were presently able to stand up again; but as quickly they toppled and fell, so the candles were given up and the birthday had to proceed without them. After lunch the missionaries felt about like the candles, so they laid themselves about on the deck to wait till the sinking sun released his mighty grip somewhat. "The boy" and his baby sister slept in pools of perspiration.

About four o'clock it seemed possible to move again, so once more the party went ashore. The father and the other man got into the motor boat and went around the point where the Sobat and Nile unite with guns all ready for expert shots; but never a hippo showed his head. After an hour of fruitless waiting the hunt was abandoned. The blacks took the tow rope, the passengers re-embarked, and the return journey was on. Gradually the coolness of evening came. The spirits of all revived, and American songs, sacred and popular, floated out across the African plains. Once or twice the evening quiet was sharply broken by the quick report of a gun, the boat would swing in toward the bank, a black boy would wade ashore and pick up three or four ducks, a golden crested crane or two to keep the missionary pot boiling.

As the quick tropical darkness cloaked the world the boat silently docked. The hippo hunt and "the boy's" birthday picnic were over.

NEWS ITEMS.

We are all so sorry that the condition of Dr. Wilkerson's health compels her return to America. Just think of Doleib Hill being again without a doctor. Will the poor suffering people have to wait four years again for someone to come to relieve their sickness?

Mr. Oyler is doing what he can for the patients. He writes: "Saturday evening a Failo woman fell out of a tree. It was a serious fall for the old lady as she broke one arms, one leg, and injured her back. I was afraid that her back was broken also, so I sent for the Syrian Government doctor. He said that her back was not broken. He wanted them to take her to Taufikia, but the people were not willing to take her over. The doctor's coming out cleared out some of our patients. We had a lot of Nuer patients, and they thought the doctor came out as a spy for the government to locate them, in order to have them arrested. They made haste to get back to the Nuer country. I think they were scared by guilty consciences."

He also writes, "The other day I killed a good sized spitting snake; it was the largest that I have ever killed; it measured six feet, nine inches. I found it near its nest of eggs, and we destroyed them, so we were cutting down the supply of spitters in a hurry."

Mrs. Oyler writes: "There are about one hundred workmen on the compound to look after this week, and quite a number of them are from the warring villages. Mr. Oyler keeps them working at different parts of the compound, and so far no trouble has occured. Just think what a little spark it would take to start another fight. Fifteen years ago it would have been impossible to have kept peace on the compound and we have reason to feel very thankful that it is possible now to have two sets of people working so close together, when we know that there would be a fight if they came that close to each other out in the open. * * *

"My Sabbath School class finished the story of Joseph a week ago, and last Sabbath we started on the story of the creation. They have almost finished committing four of the Psalms, and their voices help out in the church services."

Mrs. Smith writes from Nasser: "I wish you could have seen how the Nuers enjoyed singing that little song about Jesus I have translated for them. We had a little meeting for them in the house last evening and they asked to sing it over and over. We had forty Nuers and Anuaks at church this morning."

Dr. Paul Gilmor, who has been a resident physician in the Mercy Hospital, Pittsburgh, Pa., during the past year, has been appointed as a medical missionary to the Sudan.

Dear Readers of the Magazine:—

Since coming to America this time I have met a great many people whose interest in and prayers for the Sudan have done much to help us when we were there and are sustaining the workers now on the field.

One thing that has impressed me is the thirst for more real knowledge about the land of the Blacks and the Blacks themselves. We feel that it is our fault that this longing is not better satisfied. Let us this year come closer together than we ever have been before. I wonder how many of you would like a Sudan Question Box this year? We missionaries grow so accustomed to our strange environment that we often forget to give you the setting, and that is after all the difference between Home and Foreign Missionary work, for the souls are all the same in the sight of God.

You may write and ask me any question you wish and I shall endeavor to give you a satisfactory reply—either personal or through the Magazine. The editor of the Magazine will forward any letters addressed to me.

Many women have asked me such questions as, "Where do you get your bread in the Sudan?," or "How do you get your sewing done?," or, "If your clock stops how do you find out the right time?," etc. Others have asked me about interesting books on the Sudan not specially missionary in character.

I think that the following three books written by prisoners of the Dervishes are specially valuable in getting the foundation laying period of the present day Sudan fixed in mind:

1st. Fire and Sword in the Sudan, by Slatin Pasha.

2nd. Ten Years Captivity in the Mahdi's Camp, by Father Ohrwalder.

3rd. A Prisoner of the Khalifa, by C. Neufeldt.

I count it a great privilege to have met so many of you during the past few months. I wish I might meet you all.

Very sincerely,

(Mrs. T. A.) Charlotte C. Lambie.

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

THE MASHMASHA SCHOOL, CAIRO.

The little school in Mahmasha ebbs and flows, sometimes there are seventy and then a wave of opposition reduces the number below thirty. But nevertheless it is full of interest. A lady who has for the past few months been drilling these youngsters remarked the other day that they were becoming cleaner, that is in spots, hands and faces looked very encouraging. One morning recently, the children were lined up for inspection, and then presented hands and passed muster. Their movements in drill are really astonishing, when one remembers that the generations preceding have been "sitters" and confirmed "squatters" on the floor with everything within reach for their work, from the hand sewing machine to cooking pots and wash tubs as occasion requires, and for one of these women to rise up in a heavy task and calls for many sighs. To go back to school, and watch the children, little by little, developing supple muscles, and training brain and soul is a joy, and calls forth praise and prayer. This small school is away from the town and quite primitive; we hope to attract the poorer Moslem girls who have no other means of gaining a simple education. In the school house are held, also, meetings for women, Sabbath School and preaching services. The Bible woman has many open doors in this neighborhood and many listen gladly to the Gospel message. These simple women and girls are well worth your thought and prayers. Will you help to bring in the sheaves?

OUR FIRST MISSIONARY MEETING IN MAHMIASHA SCHOOL.

The school was opened a year ago and the children have already given their little offerings of thanksgiving for the spread of the Gospel in their own land. Now it was felt we should have a monthly meeting for information about other countries. So Miss Hosack announced it and made out a little program for the

A few of the children in the Primary Department of Mahmasha School having a holiday in the Zoological Garden, Cairo.

Mahmasha Children in Zoological Gardens.

Mahmasha Children in Zoological Gardens.

Some of the Women Who Helped Take the Children to the Zoo.

children. Also the women in the district were invited. "Be sure and come on Wednesday at three o'clock to hear about China and its people, and will every one bring something as an offering for the spread of the Gospel among those in other countries, who do not know the Lord?" So ran the invitation and they came, the mothers and the babies and many big boys from the Moslem school near by. The leader read Matt. 28:16-20 and offered prayer. Then followed a missionary song, then the boys and girls repeated texts of Scripture bearing on the need for the witness of the Gospel. then another song, and the girls recited the golden texts for the last quarter. And then followed the little talk about China—its people, customs, language, and need of the Gospel. After that the children came and brought their gifts of small coins and other things such as potatoes, rice, beans, peas, coffee, etc. And such a good spirit prevailed. Then a prayer of thanksgiving was offered by a Christian Egyptian woman and the meeting closed with the promise to meet again in a month. I wish you could have been present and have had a part.

AMY E. ZWEMER.

P. S. by Miss Hosack. There was a big crowd present and everybody was happy and especially interested in Mrs. Zwemer's address on China and in some fine embroidery done by the Chinese. The attention was perfect, all faces, even that of the liveliest Moslem boy beamed with happy interest in the fresh news from the great country so far away.

ZAGAZIG CENTRAL SCHOOL.

We are sorry that our Zagazig Girls' School has not had the privilege of receiving many of its pupils into the church because of the fanaticism of the people here, but we have hope that the seed which has been so faithfully sown for some years past is going to soon burst forth into new life.

It was interesting to me as I was conducting examinations this year for the first time to see how much Bible the children knew. If the Bible were destroyed in Egypt, I believe we could reproduce it word for word in our schools, Copts, Mohammendans, and Protestants sharing equally in the work.

We often have interesting little incidents on the religious subject. Opposition seems strongest in the first and second primary rooms. Some of the Mohammedans say the preface to the Koran while the Christians say the Lord's Prayer. One day when a little girl said the Lord's Prayer for the first time, another tauntingly said to her, "So you have begun to pray, too." The answer was, "And is that your business?" On another day a very popular girl in the Second Primary succeeded in banding the girls in her room together in a strike which was carried out by their putting handkerchiefs over their mouths and refusing to recite their Bible lesson. I was sent for and when I entered I began to teach the lesson without paying any attention to these girls. Then knowing how the children like to repeat in concert I said, "Now, let us say our memory work." We started on a Psalm. It was not long until I saw the handkerchiefs go down one by one. That was the end of the strike. Two Mohammedans are in our graduating class. We are studying the life of Christ this term. One of them asked this question the other day, "If Christ were God to Whom did He pray while here on the earth?" After offering my explanation the other Mohammedan girl said, "Well God is too great for any of us to understand." Many of these girls take part in the Christian Endeavor meetings and some will lead in prayer. Of our 225 girls about one hundred are Mohammedans.

MARY BAIRD,
Zagazig.

A Visit to the Egyptian Pastor.

I sincerely wish that all who read this letter from one of our Egyptian pastors could have been with me when I visited his parish, as he calls it.

I am sending his letter just as it was written, except in a few places I changed the wording to make his meaning clearer.

He graduated from Assiut College years ago, but comes back two or three times a year to collect money for his work. He is always grateful for the least help. All that he says in his letter is true, and far more. He had always wanted me to visit his place, so on Saturday we left Assiut on the morning train. After a few hours' ride we arrived at Minia. Rev. Butros met us. We could ride in a carriage for a few miles out in the country. Then had to take donkeys.

At the village where we changed he had a meeting. There were only a few Christians at this place, but they came to one of the houses for the service. The children of these villages always interest me, and I think what could be done with them if only there could be more money and more workers.

MISS HAMILTON OUT AMONG THE VILLAGERS.

By this time it was after twelve o'clock and we were getting hungry, but we had a long donkey ride ahead of us. The donkey I rode had neither bridle nor saddle, just a piece of blanket for saddle. Our path was through wheat fields, and the sun was hot. You may be sure the mission boat Ibis looked good to us.

Rev. Reed was in that part of the country just then, so we stayed on the boat. After eating dinner and resting for a short time, we started out across the country on donkeys to one of these numerous meetings. The place was one of the corn stalk and straw sheds. There must have been two hundred women and about as many babies there. We certainly were a curiosity to them. They all speak to you and kiss your hand. How one's heart goes out to them, and you long to help them. Their whole life is spent in drudgery, getting just enough to cover their bodies, and food to keep soul and body together. You who have never seen such a place cannot realize just how empty their lives are. Rev. Butros and one of his helpers, who is blind, are teaching the women Bible verses, and some of them are learning to read.

We returned to the boat that night very tired, but ashamed to complain, remembering that Rev. Butros goes day after days, riding, walking, or going in a boat, from place to place.

It would make this too long to tell of all the five places we visited on the Sabbath. In the evening we divided forces, some going up and some down the river. It was so glorious—a moonlight night—and our party went up the river. After leaving the boat we walked about a mile to a village. It was impressive, holding a meeting on the village street by moonlight.

We returned to Assiut, thankful for the privilege of seeing the work Christ left for His followers to carry on, so effectively and enthusiastically done by this humble servant.

ELIZABETH MONROE HAMILTON.

Letter of Rev. Butros Saleeb.

Dear Sister:—

I am very glad to see you. Thankful for your kindness. You know exactly that I am a Reverent at the poorest church in Egypt, and as all the missionaries know, 'and my parish is very wide. Please, if you have some money, send it to me to help in my great work. And also if you have good religious friends, tell them to send some at once or to give monthly for to help in a salary of one of the irregular preachers and help me in my big church.

Dear sister, if you wishing to know more of my church, I can say my church is not in a good city nor in a village, but in many *esbas* (meaning farms or estates), and these are about 35. Some of it at east and some in the west of the Nile river of Egypt. That far between the one of the east to the one of the west is about six miles. If the weather is suitable and I find a boat for the river, nine miles from north to the south. All the lands belongs to a Pasha and his son-in-law. All these acres or lands, to two men only, and all the people on these lands as servants to them. No one of all the many men have acres or a house. All belongs to the two rich men.

I am very sorry to tell you that the richest one of the men on these lands (in my churches) who owns a cow or half a cow, or two will own a buffalo, or two or three sheep. Every night I have eighteen meetings, but every Sabbath day I have thirteen meetings in thirteen places, and in afternoons seventeen meetings. The men, women, boys and girls who will be in these meetings, one thousand and a half.

The money which they bring in these places every Sabbath day is nearly about twenty piasters (one dollar), we collect from this circle monthly about 100 piasters ($3.00). Some give corn, eggs, beans, wheat, butter, and chickens.

We have only one good place to pray in—a church. All the thirteen places are huts, and are very bad indeed. Made of straw and dura (corn) stalks. We have no place or money to build Christ's church.

We have five special meetings for women in five places, about five hundred women and girls come, but no money. I have five schools and two hundred boys and small girls in them. The money from these is 100 piasters ($5.00) monthly. I have four irregular preachers with me, some of them spend some of their time teaching the women how to read in the Bible. Many of the women can pray in their houses and in their meetings.

My parish is very great indeed. My people need to hear about Christ, they need more men to preach, more to teach the boys and girls, some Bible women to come and teach the women. I want some money for the work of Christ in my field. Who of your friends in Christian America will give me some help?

Your brother in need of help,

BUTROS SALEEB (PETER CROSS).

INDIA.

Mrs. E. F. Stewart, Sialkot, India, Editor.

INDIA CHRISTIANS' ENGAGEMENT AND MARRIAGE CUSTOMS.

There is a saying that "all the world loves a lover," but for India and other oriental countries the saying should be changed to "all the world loves a wedding."

To make an arbitrary statement about engagement and marriage customs would be impossible, because we not only have so many different religions in India, but each separate caste has its own customs.

As nearly as I can ascertain, the orthodox Hindus are the only ones who really have a "knot" tied during the ceremony. The festivities and rites are kept up for days. Toward the last of the rites a fire is made, and the veil of the bride being tied to the cloth worn by the bridegroom, the two are made to march around the fire seven times, the bride being so swathed in cloth that she can scarcely see or walk. Meanwhile the old priest is mumbling over words from their sacred books, with here and there a pause to collect the required rupee.

There is a great deal being said and written these days about early marriages. Young men with a University education come back to their villages to find wives, to whom they were married at ten or twelve years of age, barely able to read, or more likely not able to read at all. These young men are quite out-spoken in their discontent over this state of affairs, but what can they do? It is the custom!

RAJWANTI.
A Girl of Jhelum
City School.

Our Christian people as yet, have no properly established society or customs of their own, and their thoughts are colored by their own former customs and those of their non-Christian neighbors. To this add their idea of what the English customs may be, and you find a combination that is sometimes laughable, and always pitiable.

A father and mother desire the marriage of their son, who is a high school graduate. They make enquiries about different girls as to their looks and attainments, and, deciding that a certain girl can fulfill the requirements, a midddle-man is asked to approach the girl's parents who inquire into the young man's attainments and prospects. These being satisfactory, and consent being given, a day is appointed for the engagement. The girl's parents invite their friends, and the young man and his friends being present, the engagement is made public.

Among non-Christians the parents of the young man give money and presents to the girl's parents, and, alas! among the Christians this custom they are very unwilling to give up. The girl's parents give the young man a ring and a silk handkerchief, and sometimes a Bible, and the boy's parents give the girl a ring and perhaps clothing and jewelry, but these are not obligatory. The refreshments are furnished by the girl's parents.

At the wedding there may be several days of feasting and all the relatives and friends of the bride give money to her parents to defray the wedding expenses. A strict account is usually kept of all those who give, and of the amount given, because this money must be returned when their daughters are to be married. Sometimes this custom causes bitter feelings among the relatives, if one person is not inclined to do his part.

The bridegroom is expected to furnish the clothes worn by the bride on the wedding day, and if these are not as fine as the relatives of the bride expected, they are always very frank in saying so.

If the bride is to wear Punjabi clothes two garments and a pair of shoes are required besides the veil, but if she is to be dressed in English fashion, under clothes as well as the frock and veil are given.

One poor lad from the city had a desire to have his country bride arrayed like the ladies he saw in the city, so he had a frock made by a tailor who failed to tell him that other garments were needed. The girl and her parents thought it must be the correct thing, and so, clothed in a thin white dress and nothing else, she came with her husband to the house of one of our pastors. The pastor's wife, understanding the situation, offered her a petticoat saying it was such cold weather!

On leaving home the bride is given a bed, and an Indian chair, and perhaps some cooking utensils. These are carried by bearers following the little cot-bed in which the bride is carried to her husband's home. After a day or two she returns to her father's house, where she visits a few days, weeks or months, and finally goes to her husband's home to stay. The mother and women relatives come out a distance from the village and make a great show of mourning over her departure. The mother no doubt does feel badly, but the others on being asked why they weep replied, "O, it is the custom."

HASSAN BIBI.
"Laughing Lady" in "Garland of Marigolds."

The bridegroom gives the minister's fee (which is generally demanded in the midst of the ceremony), and furnishes the band if there is music, and there generally is music, at least drum beating and singing.

These are the customs, too, of their Mohammedan and Hindu neighbors, but with a difference. Among the heathen the girls are always sold, and are considered the property of the bridegroom's family to do with as they please. There are many obscene rites performed that are too vile to write about. At the weddings of the rich there are always bad women, brought from a distance sometimes, at great expense, to dance before the men. A very respectable Mohammedan who was really almost a Christian at heart, at the marriage of his daughter, hired these girls to sing. When remonstrated with he said, "What could I do? I have wealthy relatives invited and they would be angry if I had no dancing girls." The songs sung are vile indeed.

Among the Christians the Psalms in Punjabi are sung from one end of the Punjab to the other on wedding occasions. And the minister not only performs the ceremony, but reads the Scripture lesson and preaches a sermon, the bride and bridegroom sitting on stools in front of him.

There are hundreds of weddings all over the mission in which Christ is honored, and in which the soul of the missionary delights, but there are many others where greed and superstition rule the hearts. An old man had a daughter whom he was going to give to the highest bidder, and secretly had made arrangements with two men. These both arrived on the wedding day, and were told that the one who gave rupees 300 ($100) could have the girl for his bride. One man had already invested a considerable sum in the girl, and, thinking he might have to pay as much for another, decided to raise the money and secure the bride.

A woman was left a widow with four nice boys. Her husband, at the time of his death, had been in debt to some non-Christian farmers, so these men were proposing to sell her to get their money back.

Then young men will marry heathen women by Mohammedan law, which of course, is forbidden by the church. This leads to cases of discipline, which are wearing to heart and body. Often the man is a Christian and the girl is not.

She may perhaps have only heard of the names of Jesus, but has no conviction of sin, or her need of a Saviour. But, in order that the marriage may take place, she is brought to the missionary for baptism. When this is refused often whole families become angry and threaten to go to the Roman Catholics, Salvation Army, or turn Mohammedans.

A group of people visited in a village not long ago seemed to be unusually ignorant and stupid, and upon enquiring from the worker, the reason given was that they were hungry, and so could not learn. But why were they more hungry than others in like circumstances? Then the secret came out. There had been a big wedding in the connection, and a large sum of money had been borrowed to make a big display and have a good time, and now their wages were being held back until the debt should be paid. The people were all relatives, so shared in the debt.

One of the famine orphan girls was engaged to a low caste young man, who was a good Christian. He was disappointed upon discovering how very dark she was, but said it was the Lord's will, so it was all right. She has been such a blessing and help to him that, although she is childless, he says of her, "She is better to me than ten sons."

Our church in India is being betrothed to her Lord and Master, the Lord Jesus Christ, and the filth of sin and heathen practices must be washed away so that she may be anointed with the "oil of gladness" and clothed with His robe of righteousness, and so made fit for the day of His coming.

MARY A. LAWRENCE.

Miss Whitely says of the Pasrur Girls' Boarding School:

After sending our Fifth Class girls to the Sialkot School we had only 99 boarders left, with accommodation, teaching staff, and funds for many more, and there were hundreds of girls of school age in the villages. We told the missionaries of Zafarwal, Pasrur North and Pasrur South Districts, which supply the girls for this school, that we would receive girls till the middle of February. The Fords seemed to enter into a contest to see which could bring the most, with the result that in six weeks we had 132 boarders. It was a strain on our bedding and clothes, but we have come out all right. The tales of homesickness in some cases would fill pages, but now all are happy and hard at work. We have 55 bright interesting girls in our First Class, which means wonderful opportunity and privilege as well as hard work for the two teachers of that class. The Lord has increased our number which we trust may never again need to be decreased because of lack of funds.

Our little blind girl has just gone to a school for the blind, very happy to know that she was going where she could learn to read and work. Her required outfit was three suits of clothes, some bedding, a plate and cup, all bright and new. Her joy was boundless when her picture was taken in pretty new clothes of which, though she could not see them, she was very proud. She took with her two treasures, a handkerchief sent her by a little girl in America, and a doll. I visited the institution last year, and was much pleased with it. They had about sixty blind people, large and small, who learn to read, sew, knit, crochet and do cane work.

We have just had our yearly medical inspection, and for the most part the girls are in good condition. We now have a trained nurse who takes charge of the medicines, looks after the sick and in other ways makes herself very useful.

The girls are doing good work. The teachers have had a fine spirit among themselves which we hope may continue as the hot weather comes on when we all need special strength and grace. Two new teachers are coming to us soon, so we hope to do even better work in the future. Pray that this work may have God's approval and bring light and blessing to these districts.

Of the Rawalpindi Girls' Day School Miss F. C. Martin says:

The Annual Government Inspection and Examinations are over, and we are started upon another school year. The past year has been a good one. How I wish I might picture to you life among 200 bright, jolly, romping Indian girls! True most of these come from Hindu and Mohammedan homes, nevertheless they are laughing, happy school girls.

One day in speaking with the Inspectress, an English lady, I said, "Our school should pass a much higher percentage than schools left to Hindu and Mohammedan teachers. Our teachers are Christians and faithful." She said, "Yes, but that is not all. There is character building here. The atmosphere is different." Friends, this is the joy of mission work. I felt I would be willing to give my whole life if at the end I could be told that I had helped to mold the character of 200 women for this old city of Rawalpindi. And I know that there is in the hearts of many of these girls a real love for the Savior.

A girl who was taken out of school from the Fifth Class to be married, and who went to her new home near the Khyber Pass, the other day returned to see her people. One of her first visits was back to the school. She told me how she had taken Mark's gospel to her new home and how the women were interested in it, how she sang the Psalms and the women enjoyed them. She wanted a Psalm book to take back. I gave her also a lot of tracts with the picture of the Good Shepherd. She was delighted to have them. Doubtless this is a village where no missionaries have yet gone, and where perhaps they would not be welcomed. But the Lord has wonderful ways for searching out His own, and I often wonder if today, here in India, there are not the "five loaves and two small fishes" in the hands of little children that the Lord is as truly blessing as He did that day by the sea of Galilee.

The Zenana work, too, never ceases to be full of interest. There are many lonely homes here because of the war where we are thrice welcome, where indeed they demand us, and say, "If my husband or son has gone to a foreign country to fight in this war, can you not sometimes come to comfort us?" I have found 1 Thess. 4 a very precious lesson for these women. "Wherefore comfort one another with these words." 1 Thess. 4:18.

SANGLA HILL GIRLS' BOARDING SCHOOL.

As in all our schools the girls are trained in keeping a neat home, and doing housework well. All the sweeping, scrubbing, cooking, etc., is done by the girls. In each cottage a girl is in charge who plans and directs the work of the others. Miss Fleming daily inspects the housekeeping. Plates, cups, and cooking vessels must be in their own places. Since shoes are not worn in the house each girl has a place for her own, and the clothing not in use must be hung on the right nail. All beds must be neatly made and in their assigned places, floors swept and brooms put away. This all requires care on the part of the girl in charge; otherwise the cottage will be found untidy, and the housekeeping grades cut. At the end of the month, the cottage having the highest number of marks receives a picture which is tacked upon the wall. This is a Scripture text written on colored pasteboard. All strive to win this coveted prize. In one cottage four of these Texts have been won, showing that that cottage held first place for four months.

Recently the wife of a Canal Officer when calling at our house asked if she might see the school. It is always a pleasure to show interested persons through the buildings, and explain to them the great advantage of the cottage plan. As she went from cottage to cottage she exclaimed again and again over the happy faces of the children. She said, "I have been in the villages so often and have seen the children there, but never thought that such a marvelous change could be wrought in them. I have never seen such faces; such perfectly happy children!"

How great is the work that the Lord has given to you and to us in training up these girls for Christ!

FLORA J. JAMESON.

PRIZE DAY AT LYALLPUR MISSION SCHOOL.

Prize Day! The little girls in the Lyallpur Mission School thought it would never come, for in war times ships and mails are apt to be late and our prizes comes from America, which makes them vastly superior to those given in the government schools. The Municipal Committee of the city decorated the old mud building in which the school is held, both inside and out with bunting, flags, banners, etc., so that it presented quite a gay appearance. A little program was prepared of songs, speeches, and dialogues in both English and Urdu. Our Deputy Commissioner's wife presented the prizes and spoke most highly in praise of their efforts. She offered a prize for good conduct, and Sirdar Gulab Singh offered one for attendance. These will be competed for this year. Then came the climax, the presentation of the prizes. Lovely work boxes for the big girls from Tarkio, Mo., and for the others dolls, dolls, dolls! How they love them! These came from Fairfax, Iowa; First Des Moines, Iowa; and from the ladies of Oak Park Church, Philadelphia. I wish the donors could see the joy their gifts brought to the little ones. These are not poor children; many of them come from wealthy homes; but gifts like these can not be bought in India. In ordinary times we get cheap, trashy things from Europe, but they are not coming out now, so it is a specially toyless time. Several of the guests gave small gifts to buy sweets for the children, but as these were already provided by a Hindu gentleman, we used the amount, about five dollars, to buy cotton carpets to cover the hard dirt floors and keep our clothes clean.

The Government Inspection came the middle of March, and the school was raised from an Elementary to a Fifth Upper Primary. All five of the girls in the Fifth Class passed, but alas, this means that we lose them, for they have to go elsewhere to read on to the Middle. When we get our new building and sufficient grant we will raise the standard to the Middle and keep our girls three years longer. May many of these dear lambs be His in that day when He makes up His jewels.

JEAN MORRISON.

LIFE ANNUITY BONDS.

The Sterling Convention of the Women's General Missionary Society instructed its Board to issue four classes of Life Annuity Bonds, viz:

Class 1. When the annuitant is under forty years of age, pays 4½%.

Class 2. Where the annuitant is between forty and fifty years of age, pays 5%.

Class 3. Where the annuitant is between fifty and seventy-five years of age, pays 6%.

Class 4. Where the annuitant is seventy-five and over, pays 7%.

Annuitants may designate the principal of the bonds for the use of any department of the work of the Women's General Missionary Society they prefer.

Church women should buy bonds that will support the work of the women for women after the annuitant has gone to her reward. For further information address Mrs. H. C. Campbell, 6410 Beacon St., Pittsburgh, Pa.

EDITORIAL.

MRS. GEORGE M. MOORE, EDITOR, XENIA, OHIO.

With this issue the Women's Missionary Magazine enters its thirty-first year of publication. We can not review the past. The beginnings of this publication have had its interesting experience. Every one who has had any responsibility in the existence and continued prosperity of its purpose will rejoice that there has been a development in this Magazine.

Its purpose has been realized, its growth most encouraging. But its work seems just to have begun. More women are reading this Magazine and through its pages are learning of women's part in the great life of Christian Missions. It is an incessant and ever present task to plan to produce a monthly missionary periodical, but it has the largest compensations. The reward of service for the Master is not paid with business calculations. We are in a spiritual conquest and we reckon with higher rewards than terms of commerce.

The Magazine has had a joyous experience in its enlarged publication. We are able to do almost the impossible since we undertook the larger monthly issue, and the demands keep pace with its widening pages, and together, possibilities and development are making for our Women's General Missionary Society a most inspiring, growing obligation worthy of our first effort.

Oh that the women of the United Presbyterian Church would awaken to their privilege to know of the needs, the fields and the blessings that come through the knowledge of world wide missionary intelligence.

This double number for mission study—the Freedmen and the American Indian—should have the best preparation in our monthly meeting. We need to know and appreciate the two races we will study in this program. Here are two peoples who have suffered great injustice at the hands of the white man.

We believe that God created all men equal. No race has had the right to suppress another. If Christianity has had its place in the distribution of power it will always treat the brother race with sympathy and spiritual helpfulness. Greed and domination of power may accomplish a great deal but the price paid is dear enough in the run of time.

This Magazine stands for equal rights to all mankind. This age of Christian Missions is not for antiquity nor futurity but these people, the races that are now living. Money is needed always to meet the demands of civilization and civilizing humanity, but money is not the greatest quantity; an intelligent and sympathetic interest must exist if we are to do any good in our plans and expenditures. We believe the awakening interest in these fields is to bring to them and in return to our Church a large and successful mission field.

* * *

It is not enough to be sentimentally interested in mission. That day has gone by. The calls of our time demand definite and practical plans and methods and there are no members of the Church who are in a position to render larger service than the business men.

1888 Thirtieth Anniversary 1917

THANK-OFFERING DEPARTMENT

Women's General Missionary Society of the United Presbyterian Church.

WANTED! - - - - - - - $100.000

FOR WHAT?—For Foreign, Home, Indian, Freedmen, Mountaineer, Parsonage, Ministerial Relief Work.

WHEN?—Before December 31, 1917.

HOW?—By Senior and Junior Life Membership and Life Director Fees. Special Gifts and Through Thank-Offering Boxes.

GOD'S CALL: Come near, and bring Thank-Offerings into the house of the Lord.—2 Chronicles 29:31.

WHO ? ? ? ?

Who are expected to contribute to the $100,000 Anniversary Thank-Offering before December, 1917?

While no individual—woman or man—no family—no society—no congregation will be denied the precious privilege of having a full share—those expected to contribute are:

Those who desire to help bring non-Christian homes to become Christian homes:

Those who have not heretofore given gifts of gratitude to their Lord:

Those who know they have not given in the past "as the Lord hath prospered them."

Those who have "sacred coins" laid aside *unused,* and who should expend them for God's honor and glory:

Those to whom "God has given power to get wealth," and upon whom He has bestowed riches to enable them to give $1,000, $3,000, $5,000 each for the advancement of Christ's Kingdom:

Those who desire to contribute gifts—in memorium—of "crowned ones:"

Those who belong to the two-thirds of the United Presbyterian women whose names are enrolled as followers of Christ, but who are not in membership of the missionary societies:

Those who open wide their pocket-books for self, but dole out a meagre dollar or two for the Lord's work:

Those who sincerely desire to obey Christ's command, "Go ye into all the world and preach the gospel to every creature."

WE CAN.

"We"—80,000 United Presbyterian women—"as workers together with Him" can bring full $100,000 Thank-Offering into the treasury of the Women's Board of Missions by December 31, 1917—*if we try!*

"Together"—God, plus self—is the watchword for more faithful prayerful effort in 1917.

"Together"—is the rallying cry all along the line of 820 Women's, 310 Young Women's, and 430 Junior Societies for every month of 1917.

THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.

IMPORTANT NOTICE.

A Life Directorship Certificate is being planned for by the Women's Board and will be ready ere long to send in receipt of a $300.00 fee.

A THANK-OFFERING MESSAGE TO MEMBERS OF ALL MISSIONARY SOCIETIES.

In the midst of these busy, anxious days of 1917 stop and "Consider how great things the Lord hath done for you."

His Part.

The Lord's mercies are new every morning. Lam. 3:23.

He crowneth thee with tender mercies. Psalm 103:4.

His mercy is from everlasting to everlasting. Psalm 103:17.

His mercy endureth forever. Psalm 138:8.

Your Part.

Will your response be:

I will sing aloud of thy mercy in the morning. Psalm 59:16.

I will sing of the mercies of the Lord forever? Psalm 89:1.

God's Part.

He daily loadeth you with benefits. Psalm 68:19.

The earth is full of the goodness of the Lord. Psalm 33:5.

The goodness of God endureth continually. Psalm 52:1.

Your Part.

With the Psalmist do you sing: Bless the Lord, O my soul, and forget not all his benefits: who crowneth thee with loving kindness and tender mercies: who satisfies thy mouth with good things? Psalm 103:2-4.

Do you keep constantly in mind: Every good gift and every perfect gift from above and cometh down from the Father of lights with whom is no variableness neither shadow of turning? James 1:17.

If so, then will you be in the spirit of rightly observing your Thank-Offering "Ingathering" this coming fall.

Present Needs.

Never in the history of the world have God's people had more need of the spirit of thanksgiving than today! Never have they had more need of intercessory prayer!

Never have they had more need of "dwelling in the secret place of the most High and abiding under the shadow of the Almighty."

Never have they had more need of claiming the promise, "He shall give his angels charge over thee to keep thee in all thy ways."

Can you, His children, say from the heart, "He is my refuge and my fortress; my God; in him will I trust?"

If so, then will you not give to God your best time and talents and means that others who cannot make these words of the Psalmist their own, may learn to put their whole trust and confidence in Him?

Contrast.

Hold up before your vision the contrast between your lives and the lives of the millions of women and children living without the knowledge of a kind loving heavenly Father, of a tender sympathetic Saviour, of a Holy Spirit to comfort and support in hours of trouble and sorrow.

Catch this vision aright and your Thank-Offering boxes will over-flow with gifts to help bring similar blessings to the spiritually needy in the home-land and in India, Egypt and the Sudan.

Carefully and prayerfully read the following lesson in verse and ask yourself seriously, "What am I withholding from Christ that will hinder the making Him known to the world?"

The Hindered Christ.

The Lord Christ wanted a tongue one day
To speak a message of cheer,
To a heart that was weary, worn and sad
And weighed with doubt and fear.
He asked for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day,
To do a loving deed;
He wanted two feet on an errand for Him
To run with gladsome speed,
But I had need of my own that day:
To His gentle beseeching I answered, "Nay!"

So all that day I used my tongue
My hands and feet as I chose
I said home hasty bitter words
That hurt one heart—God knows.
I busied my hands with worthless play,
And my wilful feet went a crooked way.

And the dear Lord Christ—was His work undone
For lack of a willing heart?
It is through men that He speaks to men,
Hence men must do their part.
He may have used another that day,
But—I wish I had let Him have His way.

—Selected.

ANNUAL MESSAGES.

Early in September the Presidents of all missionary societies whose names and addresses are given in this year's statistical report, will receive annual Thank-Offering letters, list of supplies with order blanks and sample copies of the 1917 Scripture Responsive Service, "The Light of the World."

These are sent out to be *read to societies,* and not to be carelessly "pigeon holed." The suggestions in the letter should be carefully considered by societies, and plans laid whereby the full $100,000 will be brought into the treasury as our 30th Birthday Offering this Fall.

"DINNA FORGET."

Keep in mind the important recommendation adopted at the Philadelphia Convention three years ago: Resolved—That, in addition to the regular daily Thank-Offering, the women of the church observe one week of thanksgiving, supplication and self-denial preceding the "Ingathering" in the Fall of each year.

Can it be that there is one missionary society in the church that will fail to carry out this wise recommendation and thus rob the women of its congregation of the rich blessing God waits to bestow as a reward of such efforts?

"LINE UPON LINE."

Questions by the score are received asking about the credit of "Special" gifts on the Fall Thank-Offering.

Any special gift whether it be Life Membership or Life Directorship fee can be counted with the regular Thank-Offering, but be careful in sending the money to have it designated Thank-Offering to the treasurer of your society and through her to the Presbyterial and Board treasurers.

Carelessness along this line, always gives unnecessary work to the treasurer of the Women's Board. Every society should report its offerings thus:

Regular Thank-Offering ....$——
Special Offerings ....$——
Life Membership Fees ....$——
Life Directorship Fees ....$——
Total ....$——

The tithe of one's income is the only money that should not be counted as a Thank-Offering, for the tithe is a debt and money to pay a debt cannot possibly be a Thank-Offering. The Thank-Offering of every tithe giver must come from the nine-tenths.

A STIMULATING "BIT"

From the Foreign Mission Text-Book, "An African Trail," by Jean Kenyon Mackenzie.

I ask you to observe that this "new tribe" is a giver of gifts. He always has a little gift about his person for his Lord. If he carry loads for hire, if he sell to a white trader his ivory, if he gather rubber, if he sell his days to labor, there is a portion of his gain for the things of the Kingdom. No woman so poor, but she has a few coppers for the plate. For this she will have sat hours beside the path to the sea, her offering of food in a kettle covered with a leaf, until a carrier pauses to buy and eat.

If I tell you that the beach and bush tribes of our mission with an enrollment of 20,000 converts and a church membership of 5,000 gave in one year the sum of $14,000, gathered as I have told you, and applied to the service of the Kingdom, will you not be saying that this Bantu is a man of works? He himself paid the 400 black evangelists who were in the local schools and churches, and among the foreign tribes to the east.

The Lord Jesus, standing over against the treasury, watches this child of His unwrap from a leaf packet, or take out of a beaded head-dress two mites—and that is often and often the whole fortune.

I have seen, such offerings as forest people bring today—where money is not known—heaps of knives, forged in what primitive smithies, rattan baskets woven in what obscure villages, round nets knotted of a cord rolled between the thumb and the thigh of a Christian woman.

Little wooden spoons would be in this offering, of the ancient patterns, bottles of oil pressed out of the oil-palm nut, ivory bracelets, precious necklaces of elephant hairs banded with brass and hung with dog's teeth.

A thousand sacrifices of the most personal sort were here heaped up before the Lord. Every African missionary knows the character of this treasure and over against every such treasury stands the Lord.

Reader! The Bulus give their best treasures to their Lord in gratitude for the news of a personal Saviour. What value will Jesus place upon your gifts at the "Ingathering" of Thank-Offerings this Fall in return for the knowledge of the Saviour you have had from your childhood? Will your offerings be your *best,* or will they be what is left in your purse after every desire of yourself and your family has been satisfied?

Remember! Jesus is standing over against your individual treasury! What will He behold?

Order copies of "An African Trail" from Literature Department, Women's Board, 904 Publication Building, Ninth St., Pittsburgh, Pa. Price: Paper, 35c.; Cloth, 58c.

THE "NEW NORTHFIELD" SUMMER SCHOOL OF MISSIONS.

Mrs. Mary Clokey Porter, Reporter.

Location.

Our youngest Summer School, the "New Northfield," was wisely led to locate at Wilson College, Chambersburg, Pa., for June 28-July 5, with Dr. and Mrs. Warfield and their family as hosts and hostesses.

Everything was provided for the comfort and pleasure of the hundreds of guests that the most gracious hospitality could give.

The entire equipment of all the handsome buildings, the fine large auditorium, seating from 700 to 800, the beautiful campus, with its abundance of large trees supplied with a variety of song birds, which, every morning called all to join them in singing praise to their Creator—all added greatly to the success of the Summer School of 1917.

Faculty.

Mrs. Helen B. Montgomery, instructor of text-book, "An African Trail" and "The Girl and Her Bible" for girls under eighteen years.

Mrs. W. H. Farmer on "The Meaning of Prayer."

Mrs. John Y. Boyd, with two classes each day on "How to Study the Bible."

Miss Gertrude Schultz, on "The Lure of Africa."

Mrs. Lucy W. Peabody, "Methods for Women's Societies."

Miss Mary Peacock, "Methods for Young Women's Societies."

Miss Nellie Prescott, "Junior Methods" with "African Adventurers" as her text-book.

Miss Vernon Halliday in charge of "Student Volunteer Meetings."

Mrs. Mary Clokey Porter, of "Services of Intercession."

Registration.

The registration far exceeded the most sanguine expectation of the Committee on Arrangements, and tested Wilson College to the limit, with the assistance of Penn Hall, to provide for the multitude in attendance.

Registration numbered 533; only 188 being local. Fees were returned to 150 late ones who could not be accommodated in the dining room.

Twenty denominations sent delegates from ten states. The missionaries numbering twenty-one from nine denominations, represented 221¾ years of service in the following countries: China, Japan, India, Persia, Africa, Malaysia, Mexico, South America.

The thirty United Presbyterians registered claimed Mrs. W. R. Stewart, sister of Mr. Campbell White and Mrs. John R. Mott as their own. Mrs. Stewart holds her membership in our church in Wooster, Ohio, while serving with her husband the Young Men's Christian Association in Nankin, China.

It is customary at "Old Northfield" to have, each year, some celebrated D. D. as Bible instructor, but her youngest child, "New Northfield" broke over the rule and secured a woman, Mrs. Stewart, as Bible teacher. She was eminently fitted for the position and carried her large class of devoted students through the book of Mark. It was very refreshing to have even one missionary present, to give the Lord's day its rightful name, *Sabbath* . (We could not but wonder if the missionaries of sister denominations, teach the converts in heathen lands to call the Lord's day, the heathen name, Sunday—a name they cannot find in all of God's Word. *Do they?*)

The Camp Girls.

One leader says: "The camp girls were as energetic as ever. Through early camp prayers, classes in Bible and mission study, chorus practice, hikes, pageant, sunset services, and dining room cheers, they never failed to refresh themselves and others with the spirit of youth. In this smaller conference certain gains were noted: The meals served to leaders and students in one dining room favored friendship and a certain 'esprit du corps:' more of discussion and inquiry was evident in the classes: Less of nerve strain and weariness was felt. It was a conference where all could feel at home and where no one need feel neglected or alone."

Music.

A chorus of fifty voices, led and trained by Miss Elsie Hand, the Northfield musical director, added greatly to the evening services—the Fourth of July Patriotic and Missionary Pageant —(held on the hockey field in which two hundred girls took part) and the exercises which closed the Summer School with a symbolic representation of "Self" who, failing to find happiness and peace in "Art," "Music," and "Worldly Pleasures," found the fullness of all things in the Cross of Christ Jesus.

"Prophecies" Fulfilled.

Results of Chambersburg ("New" Northfield) Summer School of Missions go to prove that we had the—

Best Leaders
Best Study Books
Best Methods
Best Companions
Best Vacation
That Will Last All Year!

Come next year, and help Camp Gordon to lead in attendance, in interest, in enthusiasm, and in spiritual results that will tell in soul saving, throughout the future.

Sunset Services.

No services during the entire week's program were more inspiring and impressive than those held each evening at sunset under a large oak tree at the west end of the College campus, on a large mound overlooking the Conococheague, a clear rapid running stream bordered with rocks and trees and the fields of ripening grain with the mountains in the distance. The throngs from the Summer School and Chambersburg and towns in the vicinity were charmed with the spot and with the brief helpful addresses given by the leaders and missionaries.

At the closing sunset service, July fifth, Mrs. Peabody read a poem written by Dr. Warfield, especially for the occasion:

UNDER THE OAK AT WILSON

By President Ethelbert D. Warfield.

Under the Oak at Wilson,
On its westward looking hill,
Beneath its spreading branches
In the evening sweet and still,
We listen to the stories
Of strange lands far away,
That are turning to the Savior
In a new and brighter day.

Under the Oak at Wilson,
While the stream flows swiftly by,
We sing the songs of Jesus,
As we watch the sunset sky;
Then bend our heads to hearken
And stoop our hearts to pray,
That God will speed the coming
Of the fulness of His day.

Under the Oak at Wilson
The fellowship is sweet,
The winds of God blow softly,
As His messengers repeat
The story of redemption,
That wins the world from sin,
Opening the hearts of millions
To let the Master in.

Under the Oak at Wilson
Shall we not meet again,
Looking away to the westward
To the fields of new cut grain,
To tell of sowing and reaping
Counting its joy to bring
Something to show our gladness
In the service of the King?

Plans for School of 1918.

Place—Wilson College.

Time—To be announced later.

Leader—Mrs. Lucy W. Peabody.

Faculty—Much the same as 1917.

Program—To extend over ten days, giving four days to study of Home Missions.

Registration fee, $2.00.

Dining Room Accommodations, limited to 550.

Tents—One for each denominational camp (if possible to secure them which was not possible this year because of demand for soldiers' encampments).

FAREWELL MESSAGES.

During the closing exercises at the Chambersburg Summer School of Missions, at the request of Mrs. Peabody, the presiding genius, a representative of each denomination told what she would do for the Summer School of 1918.

Miss Ida B. Little, our Young Women's Secretary, and leader of the United Presbyterian Camp, Camp Gordon (named for the sainted "Auntie" Gordon of India) spoke as follows:

"Behold how good and how pleasant it is for sisters to dwell together in unity."

This Conference has been rich in many things: Rich in hospitality, rich in leadership, rich in inspiration, rich in Christian fellowship. But what shall we do with the impressions received? One of our leaders said, "Impression minus expression equals depression." We would avoid such a calamity by speedy, definite action.

Once, when the children of Israel had a great thing to do and halted, the Lord said to Moses, "Speak unto the children of Israel that they go *forward.*" This Conference is God's voice calling on each one of us to march straight on. We United Presbyterians purpose is to obey. "Anywhere provided it be forward."

SENIOR LIFE MEMBERS.

May 21, 1917, to July 20, 1917.

$25.00 Each.

1. Mrs. Alice Brown Harrison, of W. M. S. of Ingram, Pa., by her children E. Jean, Wilma A., S. Harriet, and Robert C. Harrison.

2. Mrs. Debbie Laughlin Cowden, of Quaker City, Ohio. A birthday gift from her daughter Henrietta, a missionary in India.

3. Mrs. S. S. Gettemy, Greensburg, Pa. By her parents, Mr. and Mrs. J. A. Wilson.

4. Mrs. Anna L. S. Clarke, Walton, N. Y. By her mother, Mrs. Margaret Smith.

5. Mrs. John Arthur, N. S., Pittsburgh, Pa.

6. Mrs. Harvey Arthur, N. S., Pittsburgh, Pa.

7. Mrs. C. G. Wettach, N. S., Pittsburgh, Pa. By her husband.

8. Mrs. F. O. Wettach, N. S., Pittsburgh, Pa. By her husband.

9. Mrs. Caroline Scowden, Idaville, Indiana.

10. Mrs. J. Kelly Giffen, Stanton, Ky. By the women of the Moundsville congregation.

11. Miss Mary M. Pattison, Cairo, Egypt. By her mother.

12. Mrs. Nannie Crump, N. S., Pittsburgh, Pa.

13. Mrs. Joseph A. Dickey, Pittsburgh, Pa.

14. Miss Belle Holder, Pittsburgh, Pa.

15. Mrs. Melvin S. Woods, Princeton, Ind. By her husband, to celebrate their 20th wedding anniversary.

MRS. J. B. HILL,
Treasurer.

AN URGENT PLEA FOR ECONOMY TO SOCIETIES.

Large orders are coming in almost daily for Thank-Offering boxes for Women's Missionary Societies and the Women's Board is glad to fill them. But—alas!—some societies are in the extravagant habit of ordering a new supply of boxes each year. Now we come to all societies—Senior, Young Women, and Juniors—begging them to study economy in the use of the boxes sent them. With care the women of the church could seal up their boxes after the "Ingatherings" in the Fall, and use them at least three years, and the Juniors could use their's at least two years. This being an age of high prices the Women's Board pleads for ECONOMY on the part of box distributors as well as box holders, for three reasons:

1st. Because of prices of all kinds of paper having advanced so greatly since the opening of the European War.

2nd. Because of scarcity of card board. Manufacturers find it almost impossible to get material for making boxes.

3rd. Because of the LOW CONDITION ALL THE TIME of the contingent fund of the Women's Board which fund has to meet the necessary expenses of administering the business of the Women's General Missionary Society.

WILL NOT THIS "WORD TO THE WISE" BE SUFFICIENT?

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,

Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India.	Miss Eleanor W. Maconachie, Pathankot.
Miss Edna Jean Giffen, Cairo, Egypt.	Miss Ruth M. Eddy, Cairo, Egypt.
Miss E. Margaret Rogers, Frenchburg, Ky.	Miss Christianita Totten, Henderson, N. C.

NEW Y. W. SOCIETIES.

Philadelphia Presbyterial, North Ave., Baltimore Y. W. M. S., 15 members; President, Miss Jane Shay, 2421 Harlem Avenue.

Keokuk Presbyterial, Morning Sun Y. W. M. S., 15 members; President, Miss Zella McElhaney.

Note: That the July number of the Magazine has a fund of information for old and young. See what your branch of work, Young Women's, has been able to do. What part did you have in it? What will you do to make 1918 an even better year in Young Women's work?

CAN IMPRESSION AND EXPRESSION LIVE APART?

Impression and expression are closely related—one is not complete without the other. So far as the individual is concerned, expression follows impression. But how does one get an impression? By another person *expressing her impression.* The performance should be continuous, one following the other as the day the night.

In these days of round tables, continuation committees, conferences and conventions, thoughts are being constantly exchanged. Live impressions are being made. Great projects are being executed, great leaders of thought evolved, and disputed questions settled. These things all point to definite impressions somewhere.

Some very worthy people object to conferences and conventions because of the money expended and the comparatively small profit received. It is true that many delegates carry home little enthusiasm. Not many are very practical, putting into effect the lessons learned. Yet these reasons do not militate against the conference.

We all need to keep impression and expression united. "Impression minus expression equals depression." How we abhor this condition! You can recall the exhilaration you felt at the conclusion of some stirring address or the presentation of some noted work. You thought within yourself how fine it would be to put this new thing into action. You made your plans. You saw yourself a heroine in some great cause. But when you reached your home and your tried nerves began to relax, somehow things took on a different hue. The exhilaration evaporated like the phiz off the soda water. How you wanted to just sit and rest! Depression arrived!

To avoid final disaster, one should set about very soon to get busy. The thing set in motion at the Convention soon runs down unless it is wound up now and then—expressed in action. One cannot use all the good suggestion heard, perhaps. A plan which has been very successful in one society may not suit yours at all. It may suggest a plan that will work, however. The thing to do is to do something. One well known minister of our denomination believes so much in crystallizing impressions that if he awakes in the night and a choice thought comes to him, he arises and jots it down. He says such impressions do not repeat themselves.

Many of our constituency have been enjoying the feast of good things at some summer school or conference. What will you do with the impressions received? Keep in mind that "Impression minus expression equals depression" and "Impression plus expression equals earnestness of purpose, devotion to duty, inspiration."

Ida B. Little.

THE HABIT OF EXCUSES.

Someone has ventured to suggest that there is a kind of law according to which the more valuable a thing is the less men care to have it. Is there anything to be compared with the gifts that are held out to us in our Saviour and in His message? Help, guidance, companionship, power of obedience, victory over self, peace, deep and genuine, death abolished, heaven opened and hope for time and eternity. These may be summed up in one word—Salvation. This gift is ours on the simple condition of taking Christ for Saviour and King, and yet how often "They all, with one consent, begin to make excuse."

Certainly we find the habit of excuse-making among those who are out in the world without Christ. But is it ever found among the followers of Christ, those who have confessed Him as Lord of their lives and consequently have laid their lives upon His altar to be used for His glory?

Quite often among church members we hear the excuse that "we did not have time" to attend the church service, the prayer meeting or the missionary society. But let us remember that we all have the same amount of time and we are responsible as to how we apportionate it. First things should be first.

Yes, many are the excuses given—occupation with present interests, duties. possessions or affections.

We, as young women of the missionary society, are co-laborers with Christ, seeking to have our lives conform to His will that His kingdom may be extended to earth's utmost end. It is well for us to enquire and see if this habit of excuse-making touches our lives.

We all know how when one little excuse is made it is quite easy to make a second. So the habit grows until we are so bound by it that we feel it is impossible to take part in the meeting, to be an officer or conduct a mission study class. True, our talents differ, but if there is a whole-hearted willingness to serve, we shall find the right place.

Take for example a Young Women's Missionary Society with eight members, girls from different walks of life. Their gifts and talents differ, but God has a place and purpose for each life.

Number One says: "Too many organizations." Think of the armies divided and sub-divided, each sub-division a perfect organization in itself and each working for one great cause under one great leader. Organization to the minutest detail has not blinded the individual soldier to the great object for which he fights neither has it interfered with his efficiency as a soldier. So the right kind of organization in the church will not blind us to our great cause or make us disloyal to our Leader.

The question in Number Two's mind is "When shall we meet?" The girls who work during the day cannot meet in the afternoon; the girls in the country cannot meet at night; and many are so pressed with duties that they cannot meet on Saturday. It is the Lord's work yet Number Two would settle the whole trouble by not meeting at all.

Number Three says the "Study is so uninteresting." She doesn't like to read Mission books. She has never made any friends among the missionaries and she doesn't take the Magazine for she wouldn't have time to read it.

Number Four is a college gradute, bright and attractive. She has no time for the missionary meeting. She attends services on Sabbath, teaches a class of small boys, but the Wednesday evening prayer meeting and the missionary meeting are overlooked while she is having a good time.

Number Five is the president of the society, a capable, willing worker. She carefully sees that arrangements are made as to time and place of meeting. She studies the lesson and prepares the program. The parts are assigned but—many excuses—the meeting is a failure.

Number Six is a quiet worker. She reads the Magazine so is ready to tell of the work of the different mission fields. Although she has seen but few of the missionaries she thinks of them as personal friends. She can tell why we give our Thank-Offering and what the Isaiah 41:6 Fund is. An excuse for not attending or taking part in the meetings is foreign to her mind, for such service is her delight.

Number Seven is a High School girl who does not belong to the church but as her friend is in the society she wants to be a member. She knows nothing of the mission fields or the workers, but she is interested and willing to learn.

Number Eight has few talents but is anxious to do what she is asked to do. If the president or another member has the time to assist her in preparation, she does her part well.

You say, half the society capable, interested, willing workers, anxious to do their part; but the other half—with their excuses, doubts and fears—are held back from performing even simple duties and not only is their work not done but they weaken and discourage the most hopeful. What might not be accomplished if all had "a mind to work?"

As young women, let us lay aside our excuses and by Faith, Prayer and Service develop character that will prove a power in bringing the world to Christ.

Mrs. H. L. Henderson,
Little York, Ill.

THE IMPORTANCE OF YOUNG WOMEN'S WORK ALONG MISSIONARY LINES.

We have heard it said that the young people of today are the world of tomorrow. So the young women of today are the Women's General Missionary Society of tomorrow. As the ranks of the older ones are thinning where are we to get our recruits if not from the Young Women's Society? In Matt. 6:20-21 we read, "Lay up for yourselves treasures in heaven; for where your treasure is there will your heart be also." If we put our treasure in missions, our hearts will be there also.

The Young Women's work is important as it is the greatest opportunity to enlist in the greatest enterprise the world has ever known. Missionary work is a challenge to the greatest task in all the world—the saving of souls. The whole world is looking to the church for the equipment of its young people, and the church is challenging them to go forward as the advance guard in missionary work.

We are not here merely for the accumulation of riches, pleasure or education, but to save men. "As the Father hath sent me, so send I you." Young women have a unique position for service. God has a plan for each one be her talent one or many. Each talent brings with it power, duties and responsibilities. If each one would realize what God wants her to do she would use that power and enthusiasm for the good of others. The best way to witness for Christ is by the personal touch.

The work of the church is based on missions for Christ's command is "Go teach all nations, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you even unto the end of the world."

Why must we have young women? They have their whole lives before them. What must be the joy to look from the sunset of life and see a whole life spent for the Master's service! Youth is the impressionable age. Knowledge gained then is retained. Then youth has the courage, enthusiasm, health and strength. Lastly, the Board will accept only young people as it takes time to train for the work and learn the language.

The problem of evangelization is in the advancement of the women. We must have women as men are not admitted into heathen homes even for medical work. The story is told of Ida Scudder who was born in India of missionary parents. She was sent to America to be educated. She resolved she would not go back and bury herself in India, but her mother was taken ill so she went back to care for her expecting to return to America soon. One night a man called and wanted help for his sick wife. She told him her father was a medical man; she would send him. But the man said, "I will not let any man look on the face of my wife" and he went away sorrowful. In a short time a second came; he received and gave the same answer; a third came with the same result. Then Ida Scudder thought, "Will all the women of India call for me tonight?" The next morning she went for a walk and at three places heard mourning for three women who had died that night. She realized that these might have been saved if she had gone to them and then and there gave herself to the missionary cause. Thus we see that young women have a work the men can not do. And the call is not from three, but three hundred and fifteen millions of people.

Young Women's work is important because it brings training, preparation and interest. The more we study a cause the more interested we become. We must have leaders and they are not trained in a day.

Not all young women should or can go to the foreign field. There is so much to be done at home; in the Sabbath School, the church, social work, work among the Indians and Freedmen. Then think of the foreigners who are here or will come to our shores later.

Let us see what a few of our young women have done. In 1889 there were 50 societies organized under different names. But it was 1903 before a Young Women's Department was organized. In 1906 the Young Women's Special Fund was authorized to support three missionaries. In 1917 we have six special workers. In 1908 the Thank-Offering was counted separate for the first time and was $3,695.62. The 1915 offering was $11,533.92. In 1908 the total contributions were $14,796.62; in 1916, $27,345.17. Now if all the young women of the United Presbyterian Church put their shoulders to the wheel what could they not do? Attempt great things and expect greater results for God has promised that "ye shall receive power from on high after the Holy Ghost is come upon you."

Therefore you are a part of the power plant in missions, the blue print of Christ. Though you may not be able to leave the home circle, you can give that others may go. You can pray because you have the promise that the effectual fervent prayer of a righteous man availeth much. You can live such lives that others may be led to the Savior. Money, prayer and personality are the three channels of self-expression. The Macedonian cry is to the young women of the church as surely as it was to Paul, "Come over in Macedonia and help us."

ALMA ALMYREN,
Fresno, Calif.

IS A GOOD PROGRAM A NECESSITY TO A SOCIETY?

Some may not think it is important that the program be made interesting; but it may be dull and spoil the interest of the whole organization. Had there been some good point made, or some new idea advanced, it would have helped, at least, to maintain interest.

The subjects should be studied and arranged, so that the best thoughts can be used, and used briefly. We often lose interest through the meetings being too long. The American public will not sit still for a long program of any kind. We cannot look for too much of an exception at our Young Women's meetings.

Some may attend the meetings for the social part. Would it not be a good thing to make it mean something else apart from that for them?

The fault may not be with the ones who have the topics. They may not have received them soon enough. The program should be made out in good time and the ones who are to take part, realize that the responsibility then rests with them. The meager preparation that can be made, by looking over the topic after going to the meeting, falls far short of the mark.

Does your society look to the pastor's wife, or the president to assume the whole responsibility? In the war zone, each is supposed to do "his bit."

In what way may a good program be the life of a meeting? Possibly, a member may be assigned a subject to which she has never given much thought. So much the better. Here is a double purpose. Not only beneficial to the society, but doubly so to herself. That which we get in this world after all, that really benefits us most, is that which we have acquired through our own efforts. Every member helping when her turn comes, and not just going to hear what a few others might have to say, will make the society worth while. The interest will be increased and it will mean more to each one. Yes, even to those who have formerly monopolized the entire meeting with their much speaking. A little more enthusiasm in the carrying out of the program will make others more anxious to attend, and eventually, will increase the membership of the society.

No matter how well the program may be planned, if there is not a good response the leader will not be able to do much by herself.

Many influenced by fear or pride hesitate to take part for fear they cannot do so well as others. All such persons should remember that the gun boat is often more useful than the three-decker. The sun is useful, so is a torch carried to men lost in a cavern. A chariot of fire and horses of fire were sent to take Elijah to heaven, but the ravens were sent to feed him.

More prayers are needed in most meetings. If each one would have some special blessing to ask for the society or some part of the work, when sentence or scriptural prayers are asked for there would be a ready response of those who were desirous of presenting some special petition. There should by all means, not be a danger of dullness and dragging. A keen interest on the part of the entire membership would lessen the difficulty in finding some one to assume the responsibility of acting as leader or president.

If our meetings are not interesting and wide awake, how can we expect to interest or instruct those who are not members? Ignorance of the work is often the reason for many not being in the society.

A very important part is the praise service. Be careful in making the selection of Psalms. Select appropriate numbers, and, if possible, at the same time familiar ones, and then—all sing. No part of the meeting is so inspiring as that of our songs of praise earnestly sung. So if we have good programs and carry them out, keeping our members wide awake, who can tell what good, even one society, may be able to do.

Mrs. C. R. Humphrey.

THE YOUNG WOMEN'S PART IN THE EVANGELIZATION OF THE WORLD.

She was only a poor nurse girl with little money and little education, yet because she was daily laying up treasures in heaven, she was vastly richer than the worldly people for whom she worked. In her humble way, she let her light so shine that the young boy under her care was won for the Master. That boy was the Earl of Shaftsbury. He "became spiritually minded in an unspiritual atmosphere" and was led to use his all as a faithful steward of Christ—all as the result of one girl's influence.

I wonder how many of the young women of Christian America have caught this vision of service? How many of us really realize that our lives are counting either for or against Christ?

Some one has said that we should go forth not like the young Sir Launfal, seeking some far off coveted thing and tossing to the beggar at our gate "a piece of gold in scorn" but we should go rather in the spirit of the new Sir Launfal, "who beheld in the leper an image of Him Who died on the tree and who heard these words,

"Not what we give but what we share
For the gift without the giver is bare.
Who gives himself with his alms feeds three
Himself, his hungering neighbor and Me."

But how are we to feed our starving neighbor if our own souls have not been fed? So the truth comes home to us that before we can win souls for Christ we must be truly saved ourselves and must be living lives that speak for Christ.

Here is an opportunity for service that we too often ignore. Just as the disciples were to begin at Jerusalem as soul winners, so we must begin in our own homes and in our own community. A young lady was once asked what book or what sermon led to her conversion. She replied, "I was not converted under any person's preaching but under my aunt's practising."

Some one puts it this way—

"Not as we say on the Sabbath day
But as we practice weekly
Will people judge us, though we may
Preach long and wise and meekly
If we would teach the way to glory,
We have to live the old, old story."

But not only by the life but often by the word spoken in season can the young woman lead a sin-sick soul to the great Physician.

Thackeray tells of an English nobleman, who always carried his pockets full of acorns, as he walked over his estate and whenever he found a bare spot he would plant one. So we, young women, should carry our hearts full of loving thoughts and impulses and whenever we find a life that is sad and discouraged or one that is indifferent to the Master's claims upon it, we should drop a kindly word of encouragement to the one and of kindly warning to the other. But, alas, how often we plan to be helpful and do not.

I almost spoke a word of cheer
To one whose heart had weary grown
But other things came crowding in
And later on, my chance had flown.

I almost took a manly stand
When some were battling for the right,
But some one spoke a sneering word,
I proved a weakling in the fight.

A sin-sick friend had never tried
The great Physician's power to heal,
I saw his need, I almost spoke
To him I almost did appeal.

Instead I spoke of trivial things
And let this golden chance go by
I might have led him to the Christ,
Instead I did not even try.

Oh, this great truth we all must learn
Sometimes, alas, at bitter cost
That what we almost did or said
Counts not—is altogether lost.

But perhaps some one is ready to say, that since there is so much work to be done at home, it is really not necessary for us to be interested in the larger work of missions.

Oh, the selfishness of such an attitude as this! Are not the heathen abroad, or the foreigner, or the Negro in our own country as precious in the sight of our heavenly Father as is the American-born citizen?

Our missionary societies are a great aid in bringing the need to the attention of their members, both young and old. The young woman, with her youthful strength, energy and enthusiasm is the one, who hearing of the need can heed the command to "Go." Yes, in the missionary society, many a young woman has learned as some one expresses it, "that God wants us to recognize that the Italian or the Chinese mothers hearts are just like ours and that their need of a compassionate Saviour is not lessened by color, race or environment."

Yet, it is true, that not all of us can heed the Macedonian cry but we can by our prayers and our gifts have a large part in the glorious work of winning the world for Christ.

Young women, the Master is calling
In a voice so tender and sweet,
"Come bring me your gifts and your talents
Bring all to lay at my feet.

To you so much has been given
While many are living in need
It is these, both their souls and their bodies
I ask you, beseech you, to feed."

Will we turn a deaf ear to His pleading
Refuse this earnest request?
No, let us give help to the needy
That sin-burdened souls may find rest.

ZELLA MCDILL,
Morning Sun, Ohio.

LITERATURE

MISS ELIZABETH MILLIGAN, Secretary.
904 Publication Building, 209 Ninth Street,
Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS AND HELPS, 1917-1918.

Foreign—Senior.

An African Trail. Board, 57c.; paper, 35c.

How to Use "An African Trail" will not be ready before September.

Foreign—Junior.

African Adventurers, 30c.

Teacher's Guide for "African Adventurers," 5 cents.

Home—Senior.

Missionary Milestones. Cloth, 57c.; paper, 35 cents.

Teacher's Supplement for "Missionary Milestones," 5 cents.

Home—Junior.

Bearers of the Torch, 30 cents.

Teacher's Manual for "Bearers of the Torch," 10 cents.

Other guides and helps to the study of the above will appear in due time.

We still have a good many paper copies of "World Missions and World Peace." Any society ordering 6 copies at one time will be furnished with a "How to Use," *so long as they last*. We also have a few copies in cloth which we will mail, *so long as they last*, for 50c.

The following is a list of our newest literature:

A Greater Than Charlemagne	.02
A Sudan Lion Skin	.03
A Watered Garden	.03
Bamba	.10
Benefits Derived From Junior Rallies	.02
Building of Empire	.03
Christmas on Gladie	.03
Farida's Dream	.04
Freedmen's Missions	.02
From Darkness Into Light	.04
Mite Box Convention and Song	.05
Mohammed, Founder of Islam	.02
Mrs. Pickett's Missionary Box	.02
My Little Blind Neighbor	.02
Naama	.04
Of Countless Mothers I Am Only One	.01
Old Mission Background	.02
One Afternoon	.04
Practical Hints for Missionary Societies	.02
Purpose and Plan of the W. G. M. S.	.02
Raymond Lull	.02
The Burden Bearer	.02
The Claims of Suffering	.04
The Debt of Ali Ben Omar	.02
The Live Charcoal In The Firepot	.02
The Master's Service First	.02
The Penitents of New Mexico	.02
The Threshold and The Corner	.02
The Triumph of Love	.02
Waldenses	.02

There are two new pageants. "Through the Open Door" is written by Mrs. J. C. Alter. They are 5 cents each, or 25 cents per dozen. It requires 12 for the cast. "If They Only Knew" is arranged from the leaflet bearing the same name. They are 5 cents each, or 25 cents for six.

May I repeat here the notice of the Statistical Secretary which appeared in the July Magazine: The Board of Directors has ordered printed four hundred (400) copies of the Statistical Report for the year ending March 31, 1917. These may be secured after August first from the Literature Department, 904 Publication Building, Pittsburgh, Pa., at fifteen cents (15c) per copy.

As announced in a former Magazine the Junior Wall Chart is out of print and will not be reissued until printing conditions change.

The dime cards for the Junior Special are ready for distribution. It would be well to send in your order early and thus be sure of your supply. Please include postage at the rate of three cents per doz.

The manufacturer's cost for making the Junior pins is so much greater than formerly that we have been obliged to increase the price of the pins. They are now 35c. each, or $3.50 per dozen.

FOREIGN MISSIONS

MRS. H. C. CAMPBELL, Secretary.
6410 Beacon Street, Pittsburgh, Pa.

INDIA.

Late letters report that all our sick "Miss Sahibas" are improving and getting ready for their annual vacation on the "hills."

All of Mrs. Temple's generous gift to the "Home for Women" in Gurdaspur has been received and forwarded ($10,000.00).

Miss Anderson writes that the walls of the new building are up about seven feet, so every one is happy over the prospect of soon having a real commodious home completed. A desirable site of four and one-half acres has been bought and paid for, surrounded by gardens and fronting on a fine wide street with rows of beautiful trees on each side.

The deed for this property and also for the property upon which it is proposed to erect the school buildings for the Kate Corbett Memorial have been received.

India Equipment money sufficient to pay for land for this last named school has been forwarded at request of the Mission, *but buildings cannot be erected nor school opened* until necessary funds for buildings and pledges for maintenance are in our hands. This school is badly needed. What will you do about it?

EGYPT.

Miss Hosack is convalescing from an attack of typhoid fever, as is also Dr. Frank McClenahan, for which we are thankful.

Miss Carrie Buchanan and Miss Roe Williams, home on account of illness, are both much better, although we hardly think they will be able to return to Egypt this year.

Rev. A. B. Dickie has sent a check to our treasurer for one thousand dollars as a special memorial to his deceased wife, Catherine Jamison Dickie. Because of her deep interest in Tanta Hospital he wishes a ward of that institution to bear her name. Thus the Lord watches over His work by putting it into the hearts of His children to contribute to its support and at the same time to perpetuate their memory. May this generous and timely gift inspire others to follow Mr. Dickie's example.

Some time ago the late Mrs. Francis Ure left a bequest to our Foreign Board for hospital work in Egypt. The Mission at its recent meeting requested the Foreign Board to distribute this money as follows: Seven hundred pounds (about $3500) to be used for the purchase of land for Assiut hospital and the balance equally divided between Assiut and Tanta Hospitals for the erection of new wards for the special treatment of an oriental disease (Hook-worm).

At the July meeting of the Foreign Board this request of the Mission was granted and the Mission and the Women's Board were so notified. Thus in this very unexpected way the work of our Tanta Hospital is to be broadened and enlarged through the very liberal policy of the Mission and our Foreign Board. The very best way to prove our gratitude and appreciation is to see to it that all needed funds for up-to-date equipment and support are speedily forthcoming in order that to quote Dr. Charles R. Watson, "our splendid plant" may be able to do aggressive work when peace shall reign once more.

Another interesting item concerns our Girls' Boarding School in Tanta. You all remember the story of the purchase of the site with Life Membership money and the securing of the $50,000 for the buildings largely through the Thank-Offering. The site consists of a half acre in the best business part of the city.

It is surrounded on all sides by the

usual narrow streets. The neighborhood is being rapidly built up—mostly three or more story buildings. The new government regulations compelled Mr. Coventry to prepare from time to time four different sets of plans in the effort to get all the rooms the school would need and at the same time leave sufficient land for government requirements for playground, then the war came and all building had to be suspended. Who shall say that our Father was not answering our prayers for divine guidance in causing this delay?

What was called the rear of our hospital property now fronts on the Kitchner Boulevard, the finest street in the city, and just across fronting on the same Boulevard lies a plot of five acres, with a beautiful little park just one hundred and fifty yards beyond. This tract can be bought for twelve thousand five hundred dollars. Just imagine having five acres of ground in such a desirable location for our Girls' School! Our present site in the centre of the city can, in the opinion of Dr. C. R. Watson and the Mission, no doubt be sold for all we paid for it and if the war was over perhaps more. The Mission officially asks that this land be bought and that a cable be sent "Tanta approved" so that purchase may at once be undertaken, for you know one does not buy land in Egypt in a hurry. Drs. Watson and Anderson, with Rev. W. R. Coventry were consulted and all urged the adopting of the plan of the Mission. After much prayerful and careful consideration your Board decided to take $12,500 from the Tanta School Fund in the bank with which to secure this five acre tract, paying back all the money when the original site shall be sold. We are sure you will concur and will join us in declaring "God moves in a mysterious way His wonders to perform."

As we have no late news from the Sudan we presume our loved ones there are all well.

A conference between members of both boards and all out-going missionaries will be held in New Wilmington, Aug. 8th to 10th inclusive. The regular missionary conference will follow August 10th to 20th inclusive.

All the lady missionaries going out this year will be guests of the Women's Board at both the foregoing. Then will follow the language course directed by Dr. Cummings, and this will be followed by deputational work as planned by our foreign board. So you see that the Fall work for our missionaries really commences August 8, continuing until they sail as expected; for India about October first and Egypt not earlier than the middle of November. What only will bring blessing through all these meetings?

Continued, fervent, united prayer, that He Whom we love and serve may lead and guide in such fashion that His perfect plan shall be followed and His name glorified.

A SPLENDID OFFER.

We are in receipt of a most generous proposition from the Editor of the Missionary Review of the World. We can give our readers an opportunity to subscribe for the Missionary Review of the World and our Women's Missionary Magazine for the sum of $3.00 per year.

All subscriptions for this club offer must be sent to Miss Hazel Flagg, Treasurer of the Women's Missionary Magazine, Xenia, Ohio. Subscriptions to the Missionary Review, unless further notice, must be NEW. But new or renewal subscriptions will be taken for the Women's Missionary Magazine in this splendid offer.

Missionary Review of the World	**$2.50**
Women's Missionary Magazine	**1.00**
	$3.50
Both for One Year	**$3.00**

HOME MISSIONS

MRS. WM. S. COOK, Secretary.
1201 Sixth Avenue, Beaver Falls, Pa.

During the past few week the following new missionaries have been appointed: Miss Elizabeth Eakin to Italian work in Butler, Pa.; Miss Carmella Pastore, First Italian, Pittsburgh, Pa.; Miss Harriet Romig, Italian work Wilmerding, Rankin Districts; Miss Anna C. Parr, Quincy Mission, Pittsburg, Kansas; Miss Theressa Lippert to work for four months for the Oakland congregation in its new location, Oakland, Cal.; Miss Irma G. Allen was transferred from Los Angeles Presbytery to a new field in San Francisco Presbytery, Fresno, Cal.

Miss Allen writes, "This new field is in a location a mile and a half by two miles from any other church except a branch Sabbath School of a down-town Baptist church with no preaching service. The board of Church Extension purchased a lot almost in the center of the above mentioned field. A temporary building of the Bungalow style has been erected for immediate use which, when a church building is erected can be used for a parsonage or a Sabbath School room. All of the work except three days by a head carpenter and two by a painter, was donated by the men of the four United Presbyterian congregations in the vicinity of Fresno, the ministers doing more than their share, thus showing interest in the work. The Sabbath School enrollment for the first month was forty with an average attendance of thirty. An average attendance at preaching service of fifty-nine."

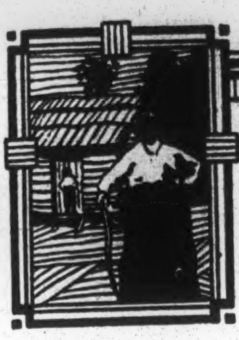
We ask that you will remember all of these workers in your prayers, that they may have the necessary health, strength and grace given for the new duties.

Dr. and Mrs. Weidler have returned to Frenchburg, Ky., after a hurried trip North, which could hardly be called a vacation. Sydney, Argyle and Caledonia Presbyterials were visited, and some local congregations enroute.

Mrs. T. E. Crooks is taking some special work in the University, Chicago. The Misses Houston and Ferguson are spending their vacation in the States of New York. Miss Ethel White is at her home in Romeo, Colo.

Mr. Cooper Williams, a graduate of the first class in the Frenchburg school and Miss Effie Hackney who graduated one year ago, were married by Dr. Weidler, July 2nd. Mr. Williams is the first of the school to finish his college work, having taken the degree of B. A. at Berea College, Berea, Ky., this year. He has accepted the principalship of the schools at Camargo, Ky.

The Home Secretary visited the mission stations in St. Joseph, Mo., and Rock Island, Ill., enroute from the Sterling Convention. Miss Mary A. Workman, the missionary in St. Joseph has the Sabbath School and Junior Society well organized. The people are looking forward to a pastor. Miss Elizabeth McMillan, Sears Mission, Rock Island, Ill., has the work well started with Sabbath School, Junior, Y. P. C. U., mid-week prayer meeting and missionary society. The outlook in both these fields is encouraging.



FREEDMEN MISSIONS

MRS. ADA KERR WILSON, Secretary.
1112 South Avenue, Wilkinsburg, Pa.

ORDER NOW AND HELP WITH THE MILLER'S FERRY DORMITORY.

In order to supply a real need which is keenly felt by many pastors in our denomination, Rev. Mr. Frederic Elliott has written a concise history of our church, for widespread circulation among our people.

Our church history is our own and each loyal son and daughter should be enlightened in its love. Mr. J. W. MacDanel, who has evidenced his interest in the Women's Work upon more than one occasion, and to whom this little volume is dedicated, has sent one hundred volumes of this book called the "Communicants Manual" to be sold and the proceeds from the sale, to be placed in the Miller's Ferry Dormitory Fund.

Beside its historic value, it is a neat little volume, bound in black, with gold lettering and a picture of the old "Service Seminary" on its front cover. It can be secured by addressing the Freedmen's Secretary, Mrs. Ada Kerr Wilson, 1112 South Avenue, Wilkinsburg, Pa., for the sum of twenty-five cents, and will make a nice little gift for Sabbath School teachers to their pupils.

Remember in ordering this book you are "twice blessed," by the knowledge you receive in its perusal and by the contribution you make toward the erection of a badly needed building in our Southland mission station.

The receipt of thirteen bed comforts for the Boys' Dormitory of Knoxville College is hereby gratefully acknowledged to the missionary societies named below:

1st United Presbyterian, Washington, 1 comfort; W. Middletown, 2 comforts; Canonsburg, 4 comforts; Chartiers, 2 comforts; Hickory, 3 comforts; Eighty-four, 1 comfort.

JENNIE MCCAHON.

STUDY FOR THE MONTH.

SEPTEMBER.

FREEDMEN AND AMERICAN INDIANS.

"Arise for our help, and redeem us for thy mercies sake."

"And the Spirit and the bride say, Come, and let him that heareth say, Come!"

Bible Reading—Romans 13.

Roll Call—Encouraging reports from these fields.

Topics for Study—

The Freedman.

1. The Negro's part in the Negro's Industrial Problem—Farming, Trades and Business.
2. Negro Educational Institutions—Fisk, Hampton, Tuskegee, Wilberforce. Story of splendid work accomplished.
3. Does higher education lead away from the race?
4. A great field for trained Christian Social workers.
5. Evidences of a dawning better day in racial and co-operative adjustment.
6. Artistic gifts of the Negro.
7. A tour of our fields.

The American Indian.

1. The misunderstood Indian.
2. Obstacles in the way of the work, and how to overcome them.
3. Pagan religions as practiced by the Indian.
4. How can the Church assist the missionary among the Red Men?
5. Message from our own fields—Tama, Warm Spring, and Simnasho.

AMERICAN INDIAN

MRS. JOHN S. CRAWFORD, Secretary.
95 Trenton Avenue, Wilkinsburg, Pa.

A MESSAGE FROM THE INDIAN MISSION, WARM SPRING, ORE.

Your missionary deemed it a great privilege to meet so many co-laborers at Sterling, Kans., May 11-15, 1917, and it is cheering to report that the renewed interest awakened in our Indian mission fields will probably result in many more earnest and continued petitions at the mercy seat for this neglected race.

The writer during the past year has read and heard confessions of dereliction of duty in this direction; however, it is believed that the tide is turning, and not only will there be increased prayer, but an intense desire to learn more about the conditions and needs of our aborigines, and corresponding additional offerings will be made for the support of the work.

It is gratifying to report that a number of other denominations have made offerings to our work, and others have pledged themselves to assist whenever we make our needs known.

Just now there is a poor prospect for a crop throughout the Warm Spring reservation on account of the drought. Scarcely any rain has fallen for the past four months and vegetation of all kinds is suffering; in consequence the Indians and their stock will experience much hardship during the fall and winter. At best this is a poor country for agriculture for it is reported as among the least adapted to cultivation of any of the fifty-two reservations. Many of our people are away from their homes for some weeks, even months, in the effort to secure a little money. During the summer and fall months, it is difficult to find anybody as we make our pastoral visits. Recently a long trip over the mountains was made and only a part of one family was seen; many vacant seats are noticed at our church services.

Among these poverty stricken people we find a number that are willing to help in benevolent causes. As an illustration an offering of $30.00 in cash and pledges was made last Sabbath, June 24th, for the Red Cross fund in response to the plea of President Wilson and others.

The missionary was much pleased when his efforts to secure an offering was seconded by $5.00 in cash, accompained by a very earnest appeal from one of our most devoted members. Another made a pledge of $10.00.

So far the government employees, Indians and missionary, have given one hundred and eighty dollars ($180.00) in cash and pledges, and it is probable that the offering will be increased over $200 by July 4th. This annual celebration will continue from three to four days as is the custom.

Believing that earnest united prayer will bring great blessings to us at Warm Spring as in other mission fields, we sincerely crave your petitions for the following objects:

1st. Pray for the one hundred boys and girls who have been in our government boarding school and under our religious instruction during the past year, but are now scattered throughout the reservation and subjected to many temptations.

2nd. For us, your missionaries, that God will direct us to better plans and methods in our work for the coming school year commencing in September; that we shall experience a deeper spiritual life in order to render a more efficient service.

3rd. Pray that the false religions practiced about us may be supplanted by the uplifting influences of the gospel of Jesus Christ.

4th. Pray that many souls shall be won for the Master during the year.

5th. Pray that instead of the many indifferent, Christless government employees, these will be substituted by those who have at heart the moral and spiritual interests of our Indians, including the boys and girls.

6th. Pray that all the members of the different missionary societies throughout our beloved church may give more thought to this down-trodden race.

Sincerely yours in Christian love,
REV. HUGH T. JACKSON.

FIELD SECRETARY NOTES.

By Miss Kate A. Hill, Pittsburgh, Pa.

"AND IN THE NIGHT HIS SONG SHALL BE WITH ME."

Dear Mother: Perhaps you are waiting in dread suspense, the day of separation, or your son has already left for the front. You were "keyed up" during the time when your hands could be busy doing for your bonny boy, and you were able to wave him a last good-bye with a smile, for his sake. But later, in the speaking silence of that empty room, reaction has set in, and now, it may be, as in the case of so many others, you have lost your grip on things, and *nothing matters* any more. Just here, may I pass onto you what has brought a song in my night of grief.

When word came that Joe, my youngest, had been called home to go with his Red Cross Ambulance Company to the front, I did just what *you* would have done, came home, cancelled all dates in the Middle West and took the first train to the Western Coast. That first night, behind the curtains, I groped through blinding tears for my Bible, and lighted upon a direct message from heaven—1st John 3:1—a blessed antidote for heart-pain. If we are the Father's children why can we not trust Him for our children since the "Everlasting Arms" can shelter them, too.

Then a letter from a dear friend, emphasized the thought still more. Out of her own Gethsemane, she wrote, "I trust God for self and husband, but, involuntarily I seem to put out apprehensive hands, touching my children I must be near them to care for them. * * * Life seems to be a parents' faith school; we don't know what may come, but we do know that it is God directing and He will keep His own—even Satan admitted that God had a 'hedge about Job.' "

Another message brought a new meaning to the promise, "Casting all your care upon Him who careth for you." Not merely our worries, anxieties, fears, but what we *care for,* are subjects of His care and concern.

Joe is beyond my ken now, but, Oh! still and always within the range and scope of the Father's love, and, listen, the closer we keep to Him, the better we can hear His "Alls well with the boy." I believe it is possible for the Christian mother to establish a wireless communication by way of the Throne, and thus keep in touch with those for whom she is so concerned, but we must be willing to pay the price to gain it. John 15:7. The Father will grant us this, if we fulfill the conditions named, "If we abide and if His words abide," not for own personal satisfaction merely, but that He may get our ear for the "other" lambs He would have us tend.

Maybe I have been a bit selfish in my love for Joe, but in the daybreak of my trouble, He is asking, "Lovest thou Me more than these?" We are free to serve now as never before; and there never was a time when He needed us more than just now. Let us forget our woes in the task before us, and do our bit for the coming of the Kingdom, and in doing, we shall find the spirit of praise for heaviness, the oil of joy for mourning, for "He is faithful that promised" and He can make this *"light affliction"* work out through us the "exceeding weight of glory."

Lovingly yours,
JEANNETTE C. ALTER.

If I can aid any Presbyterials, or individuals, by direct service or message, write me at 2310 Dwight Way, Berkeley, California.

TEMPERANCE DEPARTMENT.

Mrs. R. C. Morton, Temperance Secretary, 2020 Perrysville Avenue, Pittsburgh, Pa.

Correspondence like the following is frequently received by the writer:

"I have recently been elected Temperance Secretary of our Society, and am writing to you for information concerning my duties. * * * As I am anxious to know what is expected of me."

"Will you please send me some information concerning the Temperance Department, and tell me what the duties are of a Temperance Secretary?"

" I have recently been elected Presbyterial Temperance Secretary of our Presbyterial, and as I have never done any work of this kind outside of our own society would like to have a few words of instruction and some suggestions."

We take pleasure in announcing through the columns of our Magazine that Temperance is just as much a part of the W. G. M. S. work as Foreign, Home, Freedmen, Parsonage or any other department and is supported in exactly the same way, viz., by voluntary contributions from our Women, Young Women and Junior Societies, sent through their Presbyterial treasurers to the General Treasurer, Mrs. J. B. Hill.

Our aim is the destruction of the Liquor Traffic, that ruthless destroyer, and the total prohibition of the manufacture and sale of intoxicating drinks for all time—not war time only.

Our method of work is: A General Secretary doing all in her power to have a Presbyterial Temperance Secretary in each Presbyterial, who will do all in her power to have a local temperance secretary in each Women's, Young Women's and Junior Society in her Presbyterial, who will do all in his or her power, to bring about the desired end.

That means General Secretary, 1; Presbyterial Secretaries, Home and Foreign, 75; local secretaries, Home and Foreign, 1677. Quite a corps of workers!

Material to work with: The best up-to-date and suitable to our work, literature that we can possibly get, culled from books, magazines, papers, sermons, etc., the world over, most carefully selected, printed on good paper and free for the asking (condition of the Temperance Fund permitting), our own W. G. M. S. double pledge cards, also free, and temperance buttons 20c. per dozen.

We ought to say that our literature does differ in some respects, from that of other organization because our line of work differs. Ours is church temperance work. We believe the church ought to do its own temperance work and not have it done for them by political and other organizations.

Moral force is the only God given, Christ exemplified, Spirit taught force in the world for the regeneration of mankind. Reformation is not known in the Bible. Simply reformed drunkards, or any one else, have no more chance of reaching heaven than the unreformed. Regeneration, not Reformation, is the password there. Therefore our literature is largely educative, not legislative or political. Good stories and songs for family use, recitations, statistics, articles by acknowledge experts, splendid material for missionary and other meetings, items for roll call, etc.

How shall a Presbyterial temperance secretary begin to work? Get the literature, examine it carefully, as a workman does the tools he expects to work with, familiarize herself with the nature, effects and extent of the liquor traffic. Read most carefully, prayerfully and believingly what the Law-giver says about it. That is the best preparation anyone can have.

Then study her Presbyterial from the Statistical Report (15c. per copy) where she finds number of societies, Women's, Young Women's and Junior with names and addresses of presidents. (It is the business of the latter to see that each society has a temperance secretary). Write to each president for name and address of such officer; supply her or see that she is supplied with pledge cards, buttons, literature, suitable in character and amount for her particular society, and a lot of her own enthusiasm and inspiration. Keep writing to each society until every one is warmed up on this subject and has become an interested worker and pledge signer.

It is assumed of course that she is a real earnest member of the W. G. M. S. and desires to do all in her power to further its object along every line, to work hard for the advancement of Christ's cause and kingdom which means most emphatically to remove every obstacle in the way.

She cannot hope to make a success of her Presbyterial work without a good deal of correspondence which probably she cannot afford to pay for, and her Presbyterial ought to supply her with stationery and stamps. The writer speaks of this because she knows of many places where the work has been greatly hindered for lack of such provision.

Let us make this the best year we have ever had in our W. G. M. S. and we can best do that by rising *en masse*, each woman, young woman, and junior, pledge card in hand, and show to this nation and our government where the entire membership stands on total prohibition. Why should any woman in this country be asked to deny herself or her family every fifth slice of bread in order that the brewer may have the elements of the fifth slice to turn into beer? Why should the ground on which 4,000,000 bushels of potatoes could be raised be given over for the production of hops, which is not a food, when food materials are a dire necessity? Why are we so senseless, not to say wicked, as a nation in the spending of our money for luxuries, etc., while millions are dying, even for a crust of bread, and perishing eternally for "lack of knowledge?"

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

JUNIOR CONVENTION BANNER.

Much interest during our twenty-fifth Anniversary year had centered on the Banner, the gift of Mrs. E. M. Hill to the W. G. M. S., which was to be awarded at the Sterling Convention to the Juniors of the Presbytery making the highest average in the required six points of efficiency.

This Banner was won by one of the smallest of our Presbyteries for the splendid work done for and by the Juniors, namely Wisconsin.

In her usual gracious manner the President of the Convention, Mrs. R. A. Elliott, with a few well chosen words, presented the Banner; Mrs. W. F. Goldspohn, the delegate from Wisconsin, accepting it and responding in the name of the Juniors, amid the applause of the big audience.

As this Banner is to be competed for each year and awarded to the Presbytery doing the best work during the year, it is well to make each point clear, so that no one society may be able to keep that entire Presbytery from winning the Banner.

Requirements for Banner.

Point 1. A Junior Society in every church in the Presbytery.

Point 2. A ten per cent. increase in the membership in the Presbytery.

Point 3. Each Society must contribute to W. G. M. S. work.

Point 4. Each Society must give a Thank-Offering.

Point 5. Each Society must report to the Presbyterial Junior Secretary on time, April 5th.

Point 6. Each Presbyterial Junior Secretary must report to the General Secretary on time, April 15th.

Questions bearing on any or all points will be promptly answered by your Presbyterial or General Secretary.

The requirements will be kept before you in the Magazine and we feel that this year a greater interest will be taken in the Banner, and more Presbyteries actively engaged in competing for it.

Let us make this feature a live one during this year and at the Allegheny Convention in May next.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

Mrs. J. H. Maxwell, Recording Secretary 216 Watsonia Blvd., N. S., Pittsburgh, Pa.

May 10, 1917.

A called meeting of the Board was held on the train on the way to Sterling, Kans. Mrs. Sands called meeting to order and stated the Magazine Committee had a matter to present. Mrs. Moore, representing the Committee, stated that the Magazine Committee wishes to give $500 to Mission Work and asks what disposition the Board would suggest.

On motion of Mrs. Campbell it was decided to give it to the Freedmen's work for the new dormitory at Miller's Ferry.

The Freedmen's Secretary was authorized to proceed with the work on the roof of Hospital at Henderson.

The Freedmen's Secretary was also authorized to secure estimates for the painting of the school at Athens.

May 22, 1917.

A special meeting of the Board was held after Prayer Meeting, seven members being present.

At this meeting Mrs. Campbell and Mrs. Hill were appointed delegates to the General Assembly.

Mrs. Wilson presented bills for expenses of delegates to Convention and sewing machines for Chase City which were ordered paid.

June 5, 1917.

The regular meeting of the Board was held at the close of the Prayer Meeting, Mrs. Porter presiding.

After the reading of the minutes, Mrs. Porter asked Mrs. Sands to take the chair, prior to the re-organization of the Board.

Before re-organization Mrs. Porter and Mrs. Campbell led in earnest prayer for guidance.

The result of the election was as follows:

President, Mrs. Samuel Yourd.

First Vice President, Mrs. J. D. Sands.

Second Vice President, Mrs. Wm. S. Cook.

Treasurer, Mrs. J. B. Hill.

Recording Secretary, Mrs. J. H. Maxwell.

Statistical Secretary, Mrs. D. J. Brown.

Foreign Secretary, Mrs. H. C. Campbell.

Home Secretary, Mrs. Wm. S. Cook.

Indian Secretary, Mrs. John S. Crawford.

Freedmen's Secretary, Mrs. Ada Kerr Wilson.

Thank-Offering Secretary, Mrs. M. C. Porter.

Young Women's Secretary, Miss Ida B. Little.

Junior Secretary, Mrs. I. H. Milliken.

Temperance Secretary, Mrs. R. C. Morton.

Literature Secretary: Miss Elizabeth Milligan.

Parsonage Secretary, Mrs. J. D. Sands.

Editor and Business Manager of Junior Missionary Magazine, Miss Carrie Reed.

Railroad Secretary, Mrs. J. H. Maxwell.

Secretary of Finance, Miss Ida B. Little.

Mrs. Alter and Miss Hill were elected Field Secretaries.

Mrs. Campbell Secretary of Annuities and Legacies..

Mr. W. A. Wilson, Attorney.

Mr. A. F. Sawhill, Auditor.

Rev. Smith, of Elyria, was present and presented application for loan from Parsonage Department for Elyria congregation. He claimed this to be a very good opportunity for church work, as the population of the town is 20,000 and only 4,000 in Protestant churches. His congregation has 110 members.

The report of Treasurer showed receipts for May, $7178.67; disbursements, $10,025.06.

Mrs. Sands presented names of committees as follows:

Executive: Mrs. Yourd, Mrs. Sands, Mrs. Cook, Mrs. Hill, Mrs. Maxwell, Mrs. Campbell, Mrs. Wilson. Mrs. Porter.

Editorial: Miss Milligan, Miss Reed, Miss Little, Mrs. Morton, Mrs. Porter.

Finance: Miss Little, Mrs. Wilson, Mrs. Hill, Mrs. Campbell.

Junior Committee: Mrs. Milliken, Mrs. Porter, Miss Reed, Miss Little.

Missionary Applications: Mrs. Campbell, Mrs. Cook, Mrs. Wilson, Mrs. Crawford.

Addresses: Mrs. Crawford, Mrs. Morton, Mrs. Maxwell, Mrs. Brown.

Isaiah Fund: Mrs. Wilson, Mrs. Hill, Miss Little.

Printing: Mrs. Milliken, Miss Milligan, Mrs. Cook, Miss Reed.

Rooms: Mrs. Campbell, Mrs. Porter, Mrs. Wilson, Mrs. Hill, Miss Milligan.

Four hundred copies of the Statistical Report were ordered printed, and these are to sell for fifteen cents apiece.

The Freedmen's Secretary reported our good friend, Judge Henderson, had offered us a piece of ground of two acres for our dormitory at Miller's Ferry.

Mrs. Campbell, Mrs. Porter and Mrs. Wilson were appointed a committee to secure proper Life Directorship Certificates and prepare a circular letter relative to Life Directorships.

A letter was read from Mrs. Logue relative to present system of enrollment at Conventions.

On motion Mrs. Porter was authorized to ask Board of Publication for Bible Songs for Camp Gordon.

It was also decided to send Literature from the Literature Department to Camp Gordon.

June 12, 1917.

An adjourned meeting was held June 12th at 2 p. m., at which Mrs. Sands presided.

Mrs. Porter reporting she has had so many requests for the Responsive Service used at Sterling, she was authorized to have these printed.

In accordance with instructions given at a previous meeting the Freedmen's Secretary presented three bids for painting school at Athens. The bid from Robert Bates was accepted for the work.

On motion of Mrs. Hill it was decided that Life Membership money come in undesignated, other than for Thank-Offering.

Mrs. Ada K. Wilson,
Secretary pro tem.

June 19, 1917.

Regular meeting convened June 19th at the close of the Morning Prayer Meeting.

Reports of Treasurer and Financial Secretary read and adopted.

The Young Women's Secretary reported one new Young Women's Society organized at Morning Sun, Iowa, with a membership of fifteen.

The Junior Secretary reported the organization of a Junior Society at Morning Sun, Iowa, with an enrollment of twenty-four.

The Indian Secretary gave a very interesting account of her visit to the Mission at Warm Springs, Simnasho, and Tama. While she found a great many needs, she also found things that were quite encouraging.

The Freedmen's Secretary reported having received reports from all the fields.

Miss Carrie Gunther has been elected as teacher at Townsville.

The Home Secretary reported having received reports from the Home Mission stations.

Miss Camilla Pastore has been appointed missionary in First Italian Mission at Pittsburgh, Pa.

A letter was read from Mr. Ross, stating need of a lady worker at Oakland, Cal., and on motion of Mrs. Cook it was decided to grant a missionary to that field for four months.

A missionary was also granted to Quincy Avenue Mission.

All bills presented were ordered paid when approved by Secretaries.

It is with regret that the word is received that Miss Totten is not in good health.

The Foreign Secreary reported on the articles of the Minutes of the Annual Meetings of the Sialkot and Egyptian Missions that pertained to the work of the Board.

Each article was explained and favorable action taken on each so far as the financial condition of the Board would permit.

Mrs. D. J. Brown,
Secretary pro tem.

Treasurer's Report for April 15 to June 30, 1917.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Young Women's Special	Life Directorship	Contingent Fund	Women's Asso. Work			Temperance	Isaiah 41:6 Fund	Miscellaneous	TOTAL
												Orphans' Home	Home for Aged People	Columbia Hospital				
Albany		64.00									5.00							69.00
Allegheny	503.00	190.00	213.00	8.00	128.00						200.00				10.00	5.00		1257.00
Argyle		275.00	300.00												1.00			576.00
Arkansas Valley						2.00												2.00
Beaver Valley	48.00	10.00	20.40	5.00	5.00			5.00	5.00									98.40
Brookville	20.00	10.00	10.00	10.00	10.00													60.00
Caledonia		12.00																12.00
Chartiers	10.00																	10.00
Chicago		137.50									5.00							142.50
Colorado	23.00	90.00	19.00				3.00	2.00	33.00						2.00	2.00		174.00
Concordia		12.50																12.50
Detroit											5.00							5.00
Frankfort	36.00		14.00		12.00													62.00
Hudson																5.00		5.00
Idaho	5.00		2.00		3.00													10.00
Indiana	16.00	142.00			9.00						10.00							177.00
Indiana Northern	21.00		3.00	1.00	6.00		1.00	1.00							1.00	1.00		35.00
Kansas City	5.00		10.00	5.00														20.00
Keokuk	5.00	32.00	25.00	13.00	13.00	4.00			14.00							1.00		107.00
Mansfield	7.00	5.00		5.00	15.00													32.00
Monmouth	5.00	100.00	5.00												2.00	.35		112.35
Monongahela	25.00	100.00	334.00		50.00						15.00							524.00
New Jersey	20.00	20.00							10.00									50.00
New York			5.00															5.00
Oklahoma											5.00							5.00
Omaha	49.00		51.00		20.00		3.00	10.00	59.00						5.00		1.00	198.00
Philadelphia	26.00		7.00															33.00
Rock Island	25.00																	25.00
San Francisco	1.00	16.00		1.00	1.00													19.00
Tennessee	10.00			5.00	5.00	5.00												25.00
Texas		3.00																3.00
Westmoreland	90.00	194.00	77.00	9.00	9.00	10.00	2.00	3.00	7.00		5.00	10.00			2.00	1.00		419.00
Wheeling			8.00															8.00
Miss Helen T. Brown		110.00																110.00
Conemaugh Y. P. C. U.		73.00																73.00
Miss A. A. Milligan		100.00																100.00
Norris Sq., S. S., Phila.		125.00																125.00
North Bend Cong.		137.00																137.00
Mr. G. M. Paden		50.00																50.00
Industrial Depts.					57.90													57.90
Interest	232.62	3.94	109.06		9.75						198.84						2.50	556.71
Int. India Perm. Eq. Fund																	338.43	338.43
Rent, E. J. Walker Prop.																	16.18	16.18
Payments on Loans							2887.28										129.99	3017.27
Jane Slemon's Annuity																	500.00	500.00

Annie C. Lillie, Annuity																	200.00	200.00
Mrs. H. B. Torrance, Annu.																	50.00	50.00
Mr. O. S. Johnston										300.00								300.00
Mrs. Ella T. Alexander										300.00								300.00
Mrs. Chloe A. Paisley										300.00								300.00
Refunds	31.00		76.68	43.98														151.66
Olivet Mission			75.00															75.00
Mrs. Campbell, Rochester			10.00															10.00
Two Friends	50.00				50.00													100.00
S. S., Indiana, Pa.					10.00													10.00
Y. P. C. U., Indiana, Pa.			25.00															25.00
Mrs. Annie Cooper	10.00																	10.00
Miss Mary Liggett																	1.20	1.20
Mrs. M. C. Reaves				2.00														2.00
Jr. Assn., All'y Pres.			3.00															3.00
Mrs. Robt. Burneson	10.00																	10.00
Mrs. S. J. Mitchel	60.00																	60.00
1st Wilkinsburg W. M. S.	5.00																	5.00
Helpers, S. S. Class	6.00																	6.00
A Friend	7.00				8.00													15.00
Blair S. S.												10.00						10.00
W. M. S., Stanton															1.00			1.00
Mrs. E. M. Hill											25.00							25.00
Miss I. Lockhart					500.00													500.00
Mrs. R. A. Acheson	5.00																	5.00
W. M. S., Palestine						5.00												5.00
Women's M. Magazine					500.00													500.00
A Friend		50.00																50.00
Mrs. A. S. Thomson	10.00																	10.00
Sale of Foreign Reports	6.01																	6.01
Miss S. Nettie Robertson	50.00																	50.00
Pullman C. E. S.			25.00															25.00
A Friend	50.00																	50.00
S. S. & Cong., Warm Spring	5.00			4.54	5.00													14.54
Mrs. J. R. Millen	5.00																	5.00
King's Daugh. C., Towler	6.50																	6.50
Mr. and Mrs. J. E. Wylie	25.00																	25.00
Sale of Exhibits					8.30													8.30
Ladies' Aid, 1st New Castle						1.00												1.00
Mrs. Lala A. Blair	140.00																	140.00
Bequest, Mattie J. Smith																	475.00	475.00
TOTALS	$1664.13	$2061.94	$1427.14	$112.52	$1434.95	$27.00	$2896.28	$21.00	$128.00	$900.00	$473.84	$20.00			$24.00	$15.35	$1714.30	$12920.45

RETURNED ON LOAN INVESTMENTS: 5th, Chicago, $15.92; Palisade, Ave., W. Hoboken, N. J., $50.00; Rev. J. G. Thompson, $64.07.

MRS. J. B. HILL, Treasurer,
5845 Marlborough Street, Pittsburgh, Pa.

PARSONAGE RE-PAYMENTS.

Cincinnati, Ohio	$ 60.00
Woodruff Ave., Indianapolis, Ind.	25.50
Boulevard, Philadelphia, Pa.	82.40
Albia, Iowa	69.38
Parma, Idaho	58.28
Third, Portland, Ore.	52.97
Kenton, Portland, Ore.	45.97
Montrose Ave., Chicago, Ill.	20.00
Military Ave., Detroit, Mich.	80.04
Emporia, Kans.	138.75
West Side, Monmouth, Ill.	83.25
McClellan Heights, Davenport, Iowa	24.98
Chester, W. Va.	400.00
Barstow Colony and Ingleside, Pa.	79.10
Ontario, Oregon	58.86
Tulsa, Okla.	49.95
Spirit Lake, Idaho	44.80
Chariton, Iowa	22.20
Forest Ave., Bellevue, Pa.	83.25
Third, Seattle, Wash.	58.86
Elmwood, Des Moines, Iowa	223.12
Brookings, S. D.	83.24
	$1844.89

Guthrie, Okla.	$ 111.00
Montrose Ave., Chicago, Ill.	20.00
Ewart, Iowa	19.43
Trenton, Ohio	69.38
Creston, Iowa	56.00
Rochester, Pa.	77.70
Central Falls, R. I.	69.38
Assiut, Egypt	388.50
Cincinnati, Ohio	30.00
Second, Spokane, Wash.	62.50
Fairhill, Philadelphia, Pa.	45.00
Woodruff Ave., Indianapolis	18.50
Lincoln, Nebr.	75.00
	$1042.39

MRS. J. D. SANDS,
Parsonage Secretary.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon	Rev. H. T. Jackson
Simnasho, Oregon	Rev. W. A. Matthews
Tama, Iowa	Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Mrs. Josephine Pasquerella, (Italian), Pittsburgh, Pa.
Miss Harriet Romig, Rankin Districts, (Italian), Wilmerding, Pa.
Miss Elizabeth Reynolds, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heazlet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, St. Joseph, Mo.
Miss Elizabeth McMillan, Sears Mission, Rock Island, Illinois.
Miss Edith Warnock, San Antonio, Texas.
Miss Aurora McIntyre, Gary, Ind.
Miss Irma G. Allen, Fresno, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Miss Elizabeth Eakin, (Italian), Butler, Pa.
Miss Anna C. Parr, Quincy Mission, Pittsburg, Kans.
Miss Theressa Lippert, Oakland, Cal.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.
Miss Violet Maltby, Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Prof. P. S. Jones.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Jeffress, Va.—Rev. R. P. Williams, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

MY WORK FOR GOD.

Let me not die before I've done for Thee
My earthly work, whatever it may be.
Call me not hence, with mission unfulfilled,
Let me not have my space of ground untilled,
Impress this truth upon me—that not one
Can do my portion that I leave undone,
For each in thy vineyard hath a spot
To labor in for life and weary not,

Then give me strength all faithfully to toil,
Converting barren earth to fruitful soil.
I long to be an instrument of Thine,
To gather worshipers unto Thy shrine;
To be the means one human soul to save
From the dark terrors of a hopeless grave.
Yet most I want a spirit of content
To work where'er Thou'lt wish my labors spent,
Whether at home or in a stranger clime,
In days of joy or sorrow's sterner time,
I want a spirit to lie still
And by Thy power to do Thy holy will,

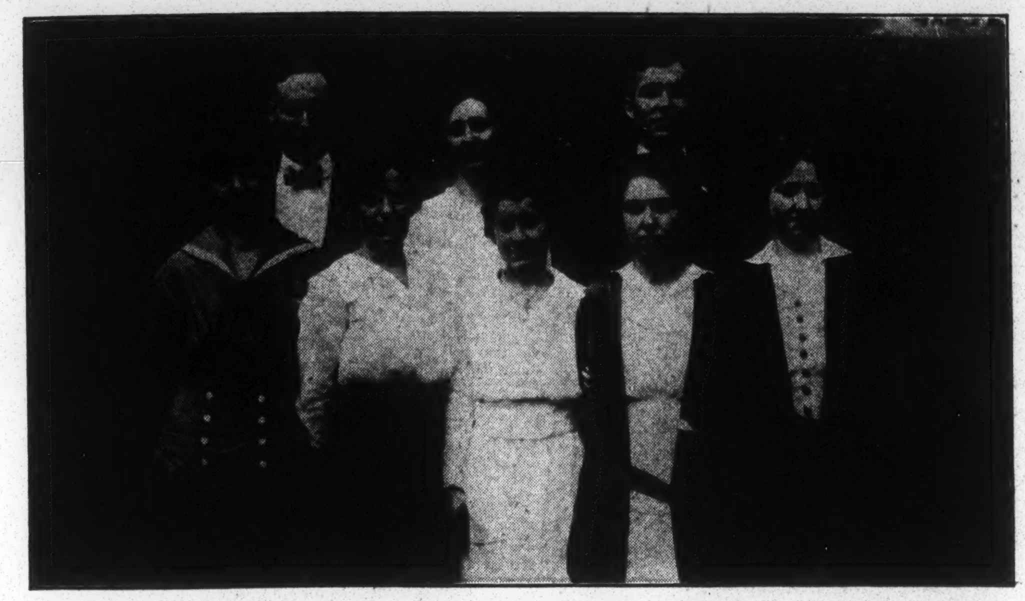
—Selected.

MISSIONARIES TO INDIA AT NEW WILMINGTON CONFERENCE.

Front Row—Left to right: Miss E. W. Maconachie, Mary J. Campbell, Doctor Maria White, Mrs. J. H. Stewart, Miss Kate E. Spencer, Rev. J. H. Martin, D. D.

Back Row—Left to right: Dr. Gregory Martin, son of Dr. J. H. Martin; Miss Henrietta Moore, and sister, Miss Sarah B. Moore, and Rev. J. H. Stewart.

MISSIONARIES AND WOMEN'S BOARD AND FOREIGN BOARD IN ATTENDANCE AT THE THREE-DAY CONFERENCE ON FOREIGN MISSIONS. NEW WILMINGTON, PA., AUGUST 8, 9, 10, 1917.



MISSIONARIES TO EGYPT AT NEW WILMINGTON CONFERENCE OF FOREIGN BOARDS.

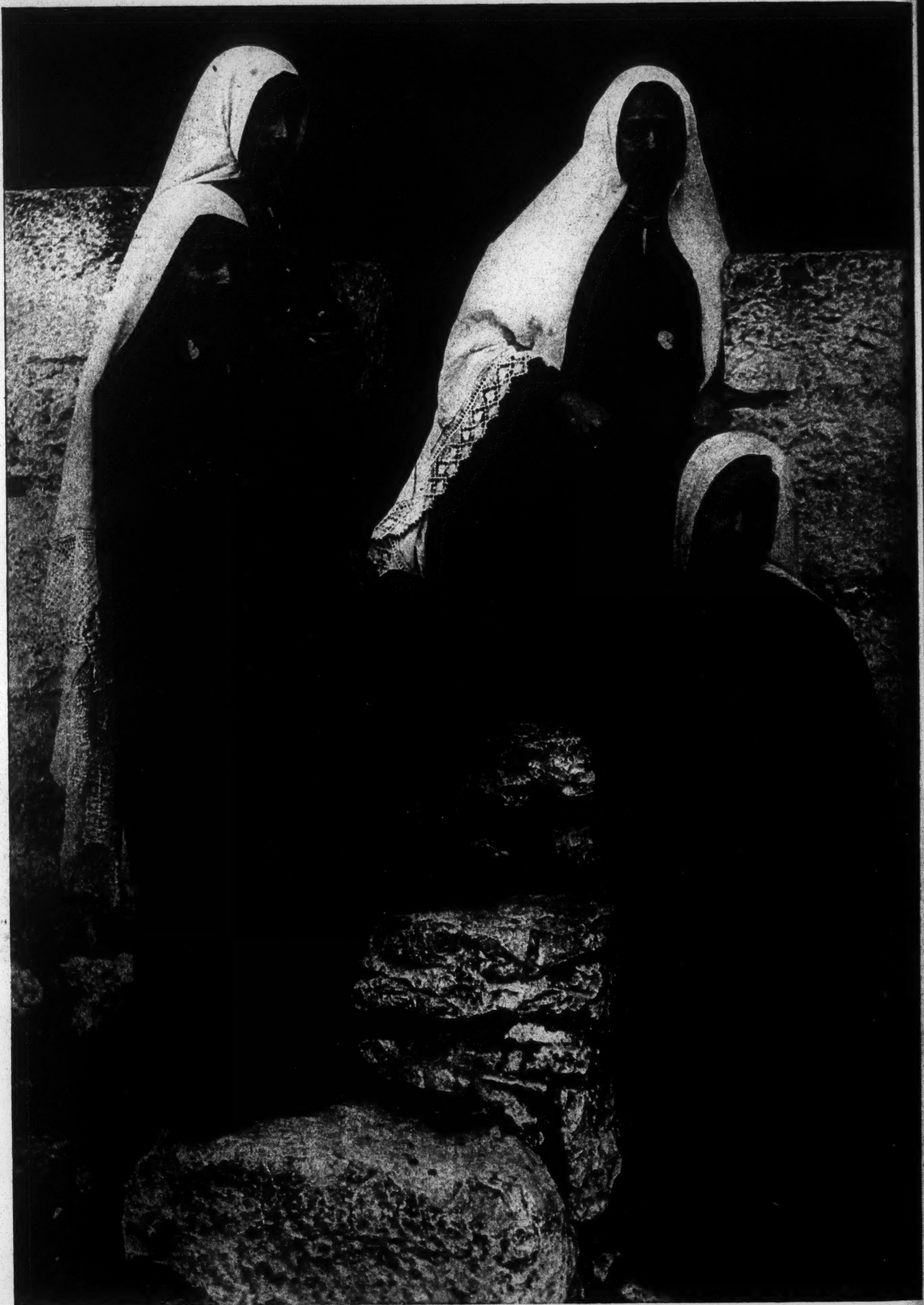
Front Row—Left to right: Miss Eaton, Miss Roxy Martin, Miss Margaret Brown, Miss Beulah Chalmers, Mrs. Neal McClenahan.

Back Row: Rev. James Quay, Miss Leota Cabeen, Rev. Neal McClenahan.

MISSIONARIES TO THE EGYPTIAN SUDAN IN ATTENDANCE AT THE CONFERENCE OF FOREIGN BOARDS AT NEW WILMINGTON, PA.

Front Row—Left to right: Mrs. Edie, Miss Elsie Grove, Miss McCracken, Mrs. T. A. Lambie.

Back Row: Doctor Gilmore, Mr. Edie, Rev. Shields, and Rev. T. A. Lambie, M. D.



WOMEN OF BETHLEHEM.

And thou Bethlehem, in the land of Judah, are not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people. Matt. 2:6.

Courtesy of Women's Work for Missions.